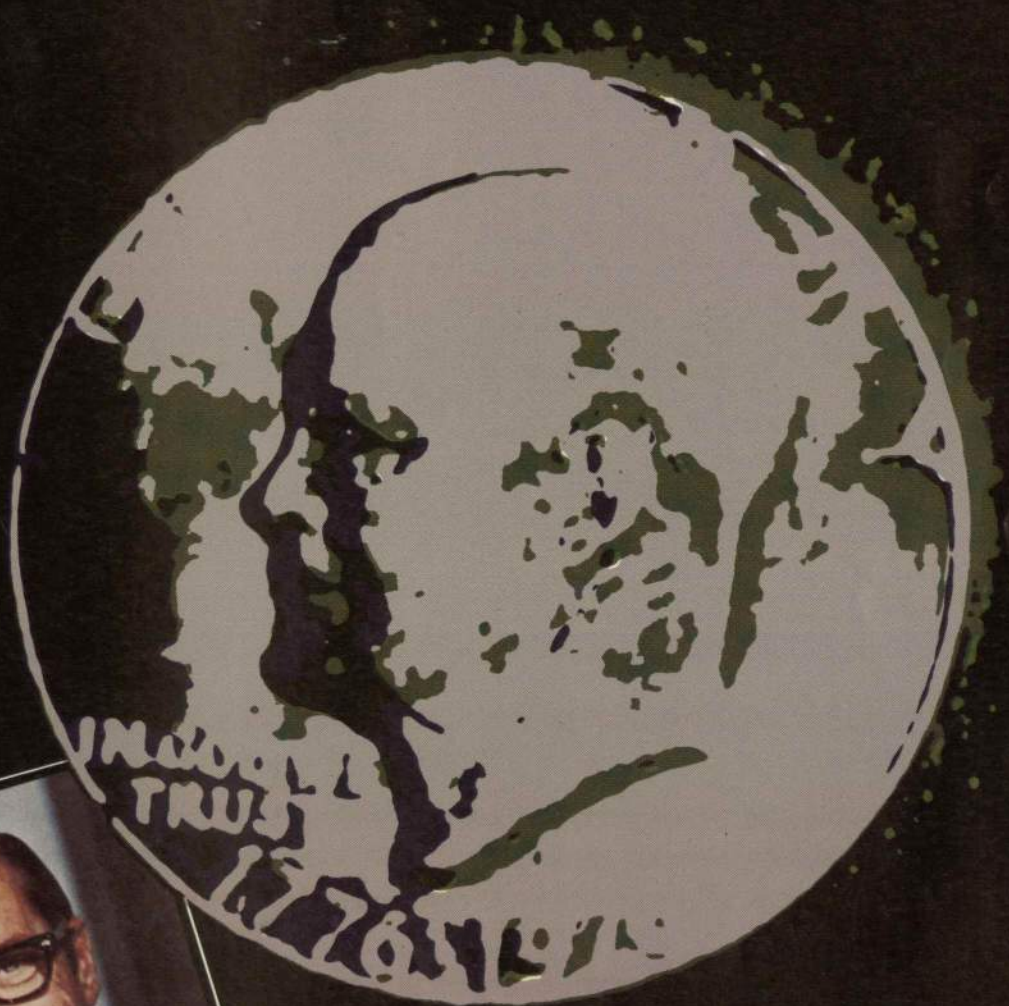


# Magazine New Wine®

Help for reaching our destiny in God.

October 1980



## Faith and Finances

Featuring an interview with William Simon, former Secretary of the Treasury



# This Month in new wine magazine

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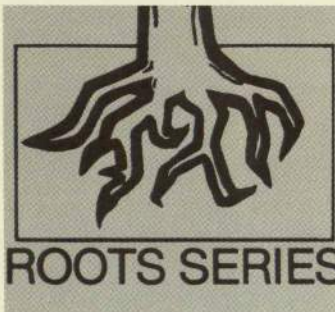
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# Getting the Facts

by George Fooshee

**THE SIGN** in an IBM executive's office reads:

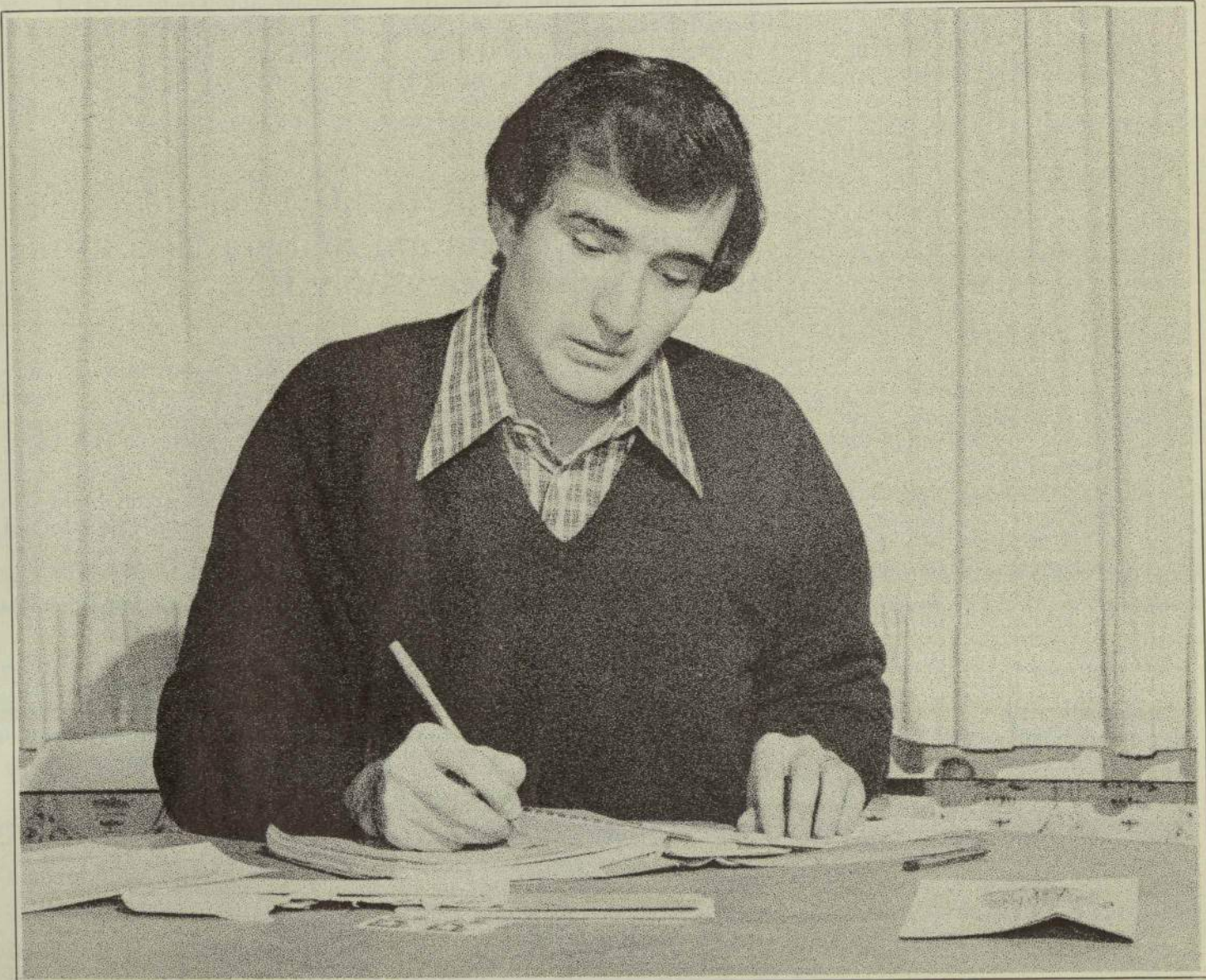
"If you don't get the facts, the facts will get you."

Jesus emphasized the get-the-

facts principle. "Suppose one of you wants to build a tower. Will he not first sit down and estimate the cost to see if he has enough money to complete it?" (Lk. 14:28, NIV).

The well-known story of the feeding of the five thousand is

an example of Jesus asking for specifics, as we can see in the conversation between Jesus and His disciples: "And he said to them, How many loaves have you? *Go and see*. And when they had found out, they said, Five, and two fish" (Mk. 6:38, RSV).





My experience with people in financial difficulty proves to me that most folks make costly financial decisions without getting the facts. The violation of this biblical principle leads inevitably to financial difficulties. As Solomon said in Proverbs 18:13, "What a shame—yes, how stupid—to decide before knowing the facts!" (LB). But obedience to the get-the-facts principle, as to all other biblical principles, results in God's blessings.

I want to share with you in this article about several areas of financial dealings where people often fail to get the facts. The first of these is the area of giving to God's work.

### Get the Facts: About Giving

Bible-reading Christians know that God's people are to be generous and cheerful givers. 1 Corinthians 16:2 is a verse full of giving facts.

On the first day of every week, each one of you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collections will have to be made (NIV).

Giving is to be:

*Weekly, regular*—"On the first day of every week";  
*Inclusive, no believer left out*—"each one of you";  
*Separated, earmarked*—"set aside";  
*Proportional, percentage*

*giving*—"in keeping with his income."

*Give at least a tithe to the Lord.* "You must tithe all of your crops every year" (Deut. 14:22). Don't expect God to bless your financial investments if you are robbing Him of the tithes which are rightfully His.

The way my family handles the application of these facts in our budget is by use of a special checking account for giving. On each payday the proportion of our income that is committed to the Lord is transferred to that account. All giving is done from this special account, which is our trust account for the Lord. When the Internal Revenue Service checked my giving, the cancelled checks from that one account were all I needed to prove my gifts.

Others frequently use other excuses for each stage in life as reasons for not saving money. These include:

Ages 25—30: I can't save now. I'm just getting started, and my income is low.

Ages 30—40: I can't save now. I have a young family to raise.

Ages 40—50: I can't save now. I have two children in college.

Ages 50—60: I can't save now. My wife and I want to enjoy life.

Ages 60—65: I can't save enough between now and retirement to make much difference.

Ages 65 and Over: I can't save now. I'm living with my son and his wife.

Yet the Bible repeats the sav-

## Don't expect God to bless your financial investments if you are robbing Him of the tithes which are rightfully His.

### Get the Facts: On Savings

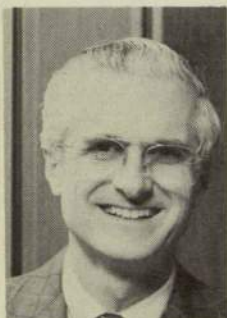
The second area where we need to get the facts is savings. Many Christians believe that saving money is not compatible with faith living. Referring to such New Testament phrases as "walk by faith and not by sight," and "lay not up for yourselves treasures on earth," they justify not saving money.

ings principle many times. In Genesis 41, Joseph saved food in the abundant years in order to have food in the famine. In Proverbs 6 and 31, the ant is used as an illustration of a saver. And the contrast between the wise man and the fool is never more clear than in Proverbs 21:20—"The wise man saves for the future, but the foolish man spends whatever he gets" (LB). Proverbs 21:5 says, "Steady plodding brings prosperity; hasty speculation brings poverty" (LB).

One of my friends has a simple starting formula for financial planning. He says:

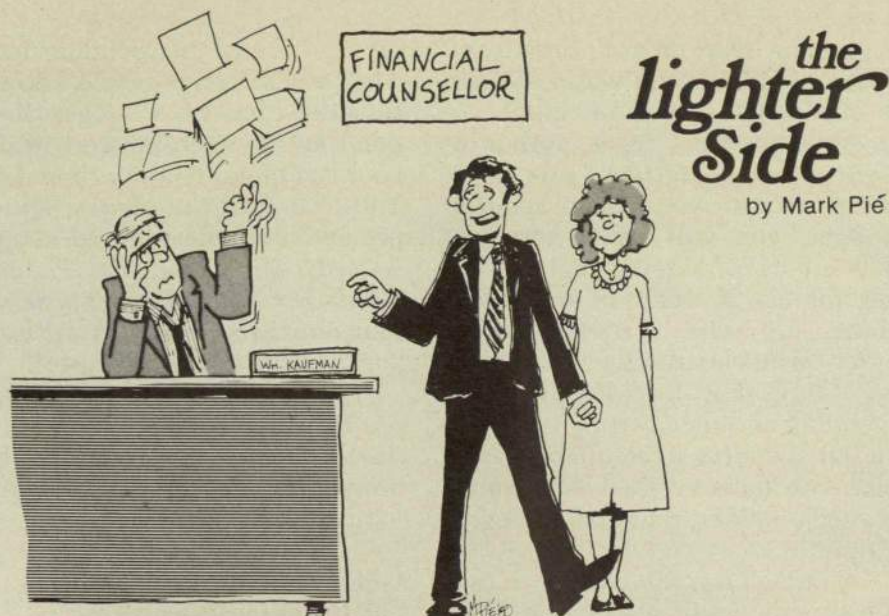
Give 10% to the Lord;  
 Save 10%;  
 Spend the rest with joy!

God commends the ant for its wisdom in following the savings principle: "There are . . . things



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*Thanks for the advice on the dangers of credit. Put your fee on my tab, will ya?*

that are small but unusually wise: Ants aren't strong, but store up food for the winter . . ." (see Proverbs 30:24-25).

Are you saving regularly? Are you the wise man or the fool? A saver or a spender?

### Get the Facts: On Debts

The third area we want to deal with is debt. Have you ever noticed that those plastic cards people use instead of money are called "credit cards"? At least that is what most folks call them. Even the word "credit" might scare off some folks. So the issuing companies have used all sorts of names to camouflage the real purpose of the card:

"The Interbank Card,"  
 "National Charge All,"  
 "Travel Card,"  
 "The Getaway Card."

For most persons the real purpose of the card is to spend more than they make. The cards should be called *Debt Cards*. And there should be a warning on each one:

"WARNING! The use of this card may cause tension in your marriage.

It may make you irritable. It could lead to severe depression. It could cost you a job opportunity. You may be enslaved forever. The results of using this card may, in the future, cause a drastic change in your life-style."

Why do those who sell easy credit fail to use the word *debt* in their ads? Why are the adjectives commonly used for debt left out of descriptions of the new state into which you move when you borrow money? When I looked at all the adjectives listed for *debt* in *Roget's College Thesaurus*, I quickly understood the reasons:

Indebted; liable, chargeable, answerable for, in debt, in embarrassed circumstances; in difficulties; encumbered, involved, involved in debt, plunged in debt; deep in debt; deeply involved; up against it; in the red, fast tied up; insolvent; minus, out of pocket; unpaid; unrequited, unrewarded; owing, due, in arrears, outstanding. *Slang*, in hock, on the cuff.

Were you uncomfortable as you saw this list? Did you notice the negative aspects of each word and phrase used to describe *debt*? Is it any wonder that God commands

us to avoid being in debt? There are three good reasons.

First, debt violates God's commandment for our lives. "Keep out of debt altogether . . ." (Rom. 13:8, JPB). God says, "KEEP OUT!" The sign is clear. Keeping out of debt certainly isn't easy. But the Bible gives a definite way to avoid the trap—"make do with your pay!" (see Lk. 3:14, NEB). Individuals I know in the debt trap took exactly the same road to get there—they spent more money than they made. They violated the commandment to be content with their wages by overspending their income. The Talmud has wise counsel for our spending: "A man should always eat and drink less than his means allow; clothe himself in accordance with his means, and honour his wife and children more than his means allow."

Second, debt is costly. Why are so many people blind to the pitfalls of easy credit? They do not count *the cost*.

The average couple I counsel has been married just a few years. In addition to a sizeable house mortgage, they owe in consumer debt a sum usually in the neighborhood of \$10,000. To reach such indebtedness they may have bought a new small gas-saver and a few home appliances. Or they may simply have used a variety of credit cards and charge accounts on a regular basis for overspending on such things as vacations, Christmas presents, car repairs, and bargains too good to pass up.

Do you know what a \$10,000 debt means? At the credit-card rate of 18% interest (it's higher in some states now), a \$10,000 debt means \$150.00 a month in interest. To repay the debt in four years will require a monthly payment of \$293.75 for the next 48 months. Can you identify with the difficulty of *squeeeeeezing* \$293.75 out of a budget that you've previously not been able to balance without mak-



ing those payments?

Third, freedom is lost. "Just as the rich rule the poor, so the borrower is servant to the lender" (Prov. 22:7). The person in debt is in bondage to his creditors. A portion of his pay is committed to pay back the debt; choices as to how to spend his pay are lost. A share of his possessions is usually pledged to assure repayment; the sale of these pledged possessions is not possible without the creditor's permission. Such freedom is usually not granted unless the creditor is paid in full, a situation which is seldom possible from the proceeds of the sale of the mortgaged property.

So a good rule for borrowing is: Never borrow to buy depreciating items. Such things as cars, furniture, clothes, appliances, boats, and luxury items should not be purchased until money is available to pay for them.

without a map or any directions. The frustrations and waste of such a journey are easy to imagine.

Malcolm MacGregor, author of *Your Money Matters*, says that every month you don't keep a budget, you will waste between \$50 and \$175. Having kept a budget for all 26 years of our marriage, my wife Marjean and I agree wholeheartedly. However, we think that by planning our spending and then getting the facts on our spending to compare to our plan, we have avoided even more wasted dollars than MacGregor estimates.

A budget has allowed us to use the super-stopper words that deal a death blow to impulse purchases for bargains "too good to pass up." "*It's not in the budget!* No reason to discuss it; we can't buy it. Our budget won't balance if we buy it now."

saving because of spending leaks. The only effective way I know to plug those leaks is a budget. If you don't know where to start to plan your spending, chapters 5 and 6 in *You Can Beat the Money Squeeze* present a simple plan to get you started. Also, *Financial Planning Guide For Your Money Matters* by Malcolm MacGregor is an excellent workbook you can use.\*

If you are on a budget, keep it up. If you are not, by all means get started. There is profit in planning—but problems in procrastination.

### Get the Facts: On Financial Decisions

Area five where we need to get the facts is major financial decisions. Have you noticed how excited people get when they have made a major purchase? I have seen couples on cloud nine who have just committed themselves to 48 months of \$200-a-month payments for a car they can't afford. They can be so happy because they haven't gotten the facts.

The Bible tells us that we are "blessed if we walk not in the counsel of the ungodly" (Ps. 1). Yet most folks take their financial counsel from the television set, the daily news or the "experts at the office." If your financial counsel comes from such sources, don't expect to be blessed.

Before making a major financial decision, seek godly counsel. Seeking godly counsel is biblical and important. Most counselors will want you to present the facts of your intended purchase before they offer any advice. I've actually had people almost shout out loud when they discovered that an intended house purchase was far beyond their means. Better such reality than the naivety of the girl showing pictures of her house to friends and glibly saying, "We'll find out later if we can afford it."

Let me give two examples of people getting the facts before a financial decision.



### Get the Facts: On Spending

The fourth area of our study is spending. The Bible says "all things should be done decently and in order." How can you spend your money decently and in order without a written plan for your spending? Someone who handles his personal finances without a budget is like a person who tries to reach a destination in an unfamiliar city

I have counseled hundreds of people with financial problems. No couple in financial trouble has ever told me that they had a written plan for their spending. The lack of a budget is a primary reason people drift into overspending and gradually into the debt trap.

Moreover, many others are not reaching their goals for giving and



A widow in my church came to me for counsel. She had just received an offer for some property she owned, and since the amount seemed attractive and the realtor was in a hurry to complete the deal, she was inclined to accept it.

declared: "Only a simpleton believes what he is told! A prudent man checks to see where he is going" (Pr. 14:15, LB), I decided to gather some more facts. A check with the city energy department confirmed that R-30 was the rec-

The price was either immediate payment or the conscription of her two sons as slaves. (Boy, how bill collecting has changed!)

The distraught woman came to Elisha with a clear question, "What shall I do?" Elisha's reply was a clear get-the-facts question, "How much food do you have in the house?" (2 Kgs. 4:2, LB).

In the situation of paying the widow's debts, as with that of feeding the five thousand, God multiplied what was already on hand to meet the need—paying the debt and feeding the crowd.

Do you have a financial problem? Do you want to get it solved? Find out the facts. What do you owe? What do you have? What is your income? What are your alternatives to increase your income? Have you sought alternatives from your creditors? What spending can be cut?

There is a great encouragement in the Bible when it comes to gathering the facts. James 1:5 says, "If any one of you lack wisdom, let him ask God for it. He gives to all men generously and without reproaching, and it will be given him."

*Get the facts. Face the facts. Act on the facts.* ♥

*\*Comments taken from Financial Planning Guide for Your Money Matters, Malcolm MacGregor. Copyright 1978 by Bethany Fellowship, Inc. Published by Bethany Fellowship, Inc.*

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## God multiplied what was already on hand to meet the need—paying the debt and feeding the crowd.

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Before closing the sale, however, she had seen another realtor, who had offered her \$500 more than she had first been offered. Because the first offer had come from a good friend of her deceased husband, she was confused. That's when she called me.

I counseled her: Get the facts. Hire a reputable appraiser (I gave her the name of one) and pay him what he asks for the appraisal. Find out—on the basis of other sales in the area, current property values in the community, and several other factors—about what the property should be worth.

She did. Her property was worth \$3,000 more than the highest offer! She offered the property to the man who made the first offer and promptly sold it for 10% more than his original offer.

My friend, fortunately, did not decide before getting the facts.

The second example is something that happened to me when an insulation salesman called on me. With my permission he showed me that the insulation in my attic was lacking the recommended R value. By adding R-19 to my ceiling insulation, he estimated that 20% of my gas and electric bills would be saved. In addition, he pointed out that the federal government would allow me a tax credit of 15% of the cost of my insulation. Then he quoted the price \$675 to insulate my attic.

Remembering what Solomon

commended amount of insulation for my house. Their estimate of utility savings was for 10% instead of 20%. Noting another Proverb, "Plans go wrong with too few counselors; many counselors bring success" (Pr. 15:22, LB), I sought more counsel. The specialist at the local electric company said experience with their customers proved that 10% electric and gas savings was possible.

My accountant confirmed the tax credit and pointed out what it meant to me. Fifteen percent of the insulation cost was deducted from my next year's taxes due.

I bought the insulation, and at the end of five years, my savings amount to more than I invested in the insulation. And *that* seems like a sensible investment that will reap dollar returns to me as long as I live in this house.

### Get the Facts: What Can I Do?

Seldom do people in financial trouble come to me knowing all the facts of their situation. They haven't taken the trouble to write out all the resources available, nor are they really anxious to see the list of all the debts owed. Yet most of the financial counsel I offer involves starting where one is, with what one has and doing what one can.

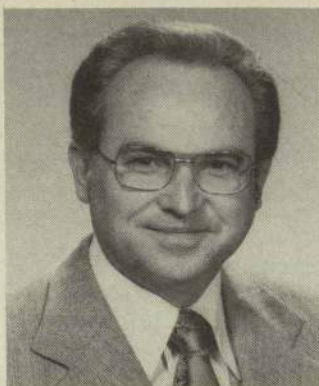
An Old Testament illustration of this principle is found in 2 Kings 4. A widow whose husband had died was required to pay his debts.

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**If you would like more information on the author's ministry in financial counseling, you can contact him at 122 South Hydraulic, Wichita, KS 67211.**

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# EDITORIAL

RECENTLY a minister friend who had just returned from a trip abroad, shared his experience with me of being in numerous churches that were very different from one another in their customs. One thing that stood out was the variety of approaches to receiving offerings. One group would present the offering as an opportunity to be faithful to God and be blessed. Another would treat the whole subject as an embarrassing necessity for which they apologized. My friend noted that there was a direct relationship between the way the congregation responded to the offering, and the way they responded to worship or preaching. A few weeks ago, I attended a church where the people broke out into applause when the pastor announced the offering.

There is a relationship between our attitude toward faithful handling of money and virtually every other area of life. Our entire life is affected by faithful management of God's blessings. Many sincere Christians have not been taught biblical precepts of financial management, and have suffered deprivation or have been abused by being persuaded to give to the wrong cause. There are occasions when those receiving offerings seem not to care about those who give. Other Christians have looked at the whole subject as too carnal to discuss. But even they grapple with the realities of life and the results of being uninformed.

*New Wine* has pursued a policy of bringing eternal truth into the contemporary arena. We desire to inform and practically strengthen our readers with biblical and spiritual insight. This issue will approach the subject of faith and finance from several helpful viewpoints. Each writer has an expertise in his field that equips him to help you see dangers, learn to trust God financially, and manage well what He supplies.

We not only try to present

sound principles, but we also seek to practice them. By the end of this year *New Wine* will have cut overhead \$96,000 as compared to our 1978 level, while increasing our magazine's quality, efficiency, and outreach. At the same time we have increased our employees' salaries to be more nearly in line with accepted standards, while reducing our indebtedness. By God's grace, the magazine is on a sound financial footing. God has helped us accomplish this while inflation is devouring the value of a dollar.

We want to stress that *God has helped us*. We have tried to practice the same principles that you will see in this issue. God's truth is timeless and always relevant. Families, churches, and secular governments need to once again encounter God's eternal wisdom in the area of finance, before they are carried away into oblivion by emotional impulses and advertising illusions.

I must also express the gratitude of our staff for your faithful investment in *New Wine*. You have enabled us to serve the Lord Jesus and His people in this way. We join the Apostle Paul who said, "taking precaution that no one should discredit us in our administration of this generous gift" (II Cor. 8:20, NAS).

If you are one of those who believe that *New Wine* is making a valuable contribution to your life and the church, then there is a good spiritual basis for our asking your continued and increased support. Because your gifts do not go to the Board of Directors, or high overhead, but go to the proclamation of life-saving truth, we are glad to present this issue. May it remind us to be faithful to the Lord with all that He gives us.

Charles V. Simpson  
Chairman of the Board



Since our beginning, the Editorial Board has realized the necessity of publishing solid, Christian teachings on stewardship, tithing, accountability and responsible management.

Now we have combined the best of these teachings under one cover—

# What you need to know about finances

## WILL A MAN ROB GOD?

A scriptural examination of tithing

by Derek Prince

## FAITHFUL IN NATURAL THINGS

Maturity begins with faithfulness in natural things

by Charles Simpson

## LORD OF THE DOLLAR?

Christ's Lordship and our material possessions

by Don Basham

## TOTAL STEWARDSHIP

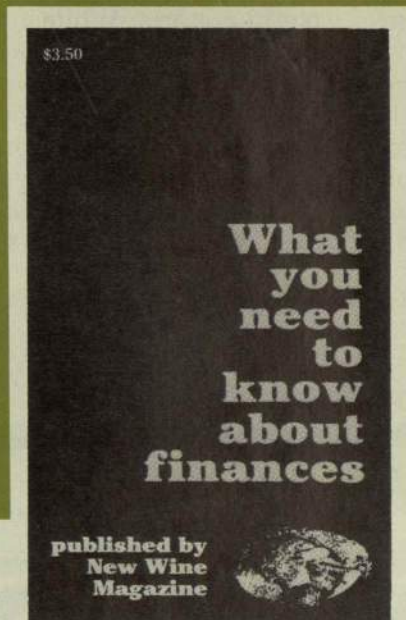
You can manage or mismanage the Master's resources

by Charles Simpson

## DISCOVERING THE SOURCE

A banker discusses financial responsibility

by George Shivers



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**I BELIEVE** most Christians carry a somewhat distorted image of both the minister and the ministry. They fail to see the minister as a man and fail to regard his circumstances in the same fashion as other men's. They tend to expect the minister to be a "spiritual superman" with no problems of his own, and more to the point of this article, they seem to believe the minister and his family are mysteriously exempt from the harsh economic realities that other families face; as if somehow the minister's dollar can buy five times as much as the deacon's dollar.

My own years spent as a denominational pastor confirm the unhappy picture. After eight years of college and graduate school and armed with two college degrees I accepted a pastorate in Washington, D.C. at a salary which provided a take-home pay of \$75.00 a week. While we lived in a comfortable parsonage, as a family of five, our overall general financial outlook was bleak.

At the end of my first year of ministry the church had experienced some numerical growth and had a healthy balance in the bank, so the finance committee recommended to the church board that

my salary be raised from \$4,200.00 to \$5,000.00 per year. During the board meeting I was asked to retire to an adjoining room while the matter was under discussion. I was wearing my "winter preaching suit" that night, the same one I had worn at my wedding eight years before. It comprised half of my total preaching wardrobe. The dress shoes I was wearing (my only pair) had been given to me six months before by a church member who was a policeman on the White House staff. He had been issued extra shoes for some special White House function and had passed them on to me.

Sitting there in my eight-year old suit and my one pair of donated dress shoes I listened through the thin wall to the heated discussions underway in the next room. One of the church elders was bitterly opposed to raising my salary on the grounds that I would then be earning almost as much as he earned (he was a salesman in a clothing store). While my raise was eventually approved over his objection I found it somewhat difficult to maintain a proper pastoral attitude toward that man in the years that followed. Twelve years and two additional pastorates later my annual salary was



# Honoring the Man of God

by Don Basham



\$5,900.00.

The attitude of that unhappy elder is more common among believers than is generally admitted. Good, loving Christian people who desire to be obedient to the Lord in all things still cling to the idea that ministers really don't require as much money as other people; and that a truly devoted pastor should not expect to prosper. For them, the familiar scripture that says, "Beloved, I wish above all things that thou mayest prosper and be in health . . ." applies to everyone except ministers.

So the subject of honoring God's minister is, admittedly, a sensitive one; perhaps especially so for me since I'm a minister. But since much of my support these days is derived from writing and editing, I can claim partial objectivity and with this article I shall doff my ministerial hat and don my author/editor hat.

The basic question we will address is this: What does God expect of His people in terms of honoring His ministers and how can we fulfill His expectations? Our response is hindered by unscriptural traditions, by a complicated false distinction between sacred and secular vocations and by a long-standing religious prejudice which assumes a minister can't be spiritual and prosperous at the same time. To be holy he must be poor. Why else can we easily accept the businessman or professional athlete who earns \$300,000.00 a year but react in surprise that a pastor could earn one-tenth as much? Or why can we easily admire the young graduate engineer

who quickly advances to a salary of \$50,000.00 yet react critically if we hear of a particular minister receiving comparable compensa-

ing," and "The laborer is *worthy of his wages*" (1 Tim. 5:17-18, NAS).

When we read the two verses

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## To honor the Lord with our tithes we must honor the Lord's ministers.

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tion? Our reactions clearly indicate how our view of both the ministry and God's ministers are derived more from the world's perspective than God's perspective. *But until we learn that honoring the minister is the scriptural way God has ordained for us to honor Him, neither our relationship to God or His ministers will be as rich and fruitful as it should be.*

### What the Scriptures Say about Honoring God's Ministers

The Scriptures clearly reveal how God views the subject of honoring the ministry. We can summarize the biblical perspective by these five points.

1) *To "honor" includes the principle of financial blessing.*

While this truth should seem self-evident, to press the point home with those who might tend to "honor" their minister every way except financially, we quote from 1st Timothy.

Let the elders who rule well be considered worthy of double honor, especially those who work hard at preaching and teaching.

For the Scripture says, "You shall not muzzle the ox while he is thresh-

together it is obvious that the "honor" referred to in verse 17 is the material reward or "wages" referred to in verse 18. Thus when God looks for His ministers to be honored He expects them to be materially and financially blessed.

2) *To honor the Lord we must honor His ministers.*

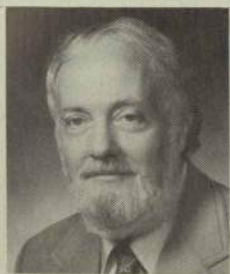
From the day Abraham paid tithes to Melchizedek the priest (Gen. 14:18-20) God has ordained that support for the priesthood be provided from the tithes and offerings which people give to honor Him. In His instructions to Aaron, head of the Levitical priesthood, God said,

" . . . all the holy offerings the Israelites give me I give to you and your sons as your portion and regular share.

I give you all the finest olive oil and all the finest new wine and grain they give the Lord as the firstfruits of their harvest. *All the land's firstfruits that they bring to the Lord will be yours . . .*" (Num. 18:8, 12-13, NIV).

Since God Himself does not cash checks or spend money, the tithes (firstfruits) which we offer to honor Him can, in fact, only be given to His priests and ministers. (Offerings *beyond* the tithe can be designated for many other worthy benevolences.) Thus to honor the Lord with our tithes we must honor the Lord's ministers. Conversely, to fail to give honor to God's ministers (i.e., to fail to tithe) is to dishonor God.

Will a man rob God? Yet ye have



*Don Basham holds BA and BD degrees from Phillips University and its graduate seminary in Enid, Oklahoma, and is an ordained minister of the Christian Church (Disciples of Christ). He is the Editor of New Wine Magazine and a ruling elder of Gulf Coast Covenant Church in Mobile, Alabama, where he and his wife Alice reside.*



robbed me. But ye say, Wherein have we robbed (dishonored) thee? In tithes and offerings.

Bring ye all the tithes into the storehouse, that there may be meat in mine house (or provision for God's priest!) . . . (Mal. 3:8, 10, KJV).

3) *Ministers who teach and preach the Word of God are to be held in extra esteem and are to be "doubly honored."*

The reference to "double honor" referred to previously in 1st Timothy 5:17 is not discriminatory, but rather an indication of the supreme importance of the ministry of the Word of God. All ministries are to be honored, but the ministry of teaching and preaching the Word is to be *doubly* honored. With this extra emphasis the Scriptures clearly reveal that the Lord gives top priority to the ministry of His Word. Ministers should also carefully note that with increased honor comes increased accountability. "For unto whomsoever much is given, of him shall be much required. . ." (Lk. 12:48, KJV).

4) *Since, in God's sight, the priesthood or the ministry is given such high priority, the one receiving ministry is clearly debtor to the one ministering.*

This high priority God places on the priesthood is clearly noted in the 7th Chapter of Hebrews where the writer describes the high priest Melchizedek:

Just think how great he was: Even the patriarch Abraham gave him a tenth of the plunder! . . . he collected a tenth from Abraham and blessed him who had the promises. *And without doubt the lesser person is blessed by the greater* (Heb. 7:4, 6-7, NIV).

The same point is also clearly stated in Paul's command to the Galatians,

Anyone who receives instruction in the word must share all good things with his instructor (Gal. 6:6, NIV).

5) *Proper honoring of those whom God says we must honor insures blessing and prosperity for the giver as well.*

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Lk. 6:38, KJV).

Honour thy father and mother; which is the first commandment with promise;

That it may be well *with thee*, and thou mayest live long on the earth (Eph. 6:2-3, KJV).

These two familiar verses simply highlight the basic spiritual law of sowing and reaping and that God rewards faithfulness.

To sum up, then, the biblical perspective on honoring the man of God indicates that God holds the priesthood in highest priority, that His ministers are to be faithfully and generously supported (honored) by the tithes of God's people and that those who so honor His ministers will themselves be greatly blessed. Now, let us examine some reasons why God's people often fall short in their response.

occupations in terms of their influence upon their communities placed clergymen almost at the bottom of the list. Doctors, lawyers, teachers, bankers, policemen, proprietors of business, entertainers, all ranked higher than ministers. While it is understandable how secular society could dismiss a Christian minister's influence as negligible, it is more serious cause for concern that Christians themselves often seem to view their pastor's work as insignificant. My own years as a denominational pastor proved to me that only a small percentage of the people I served ever expected me to have much vital, permanent input into their lives. Useful for marriages, funerals, visiting the elderly, conducting Sunday services and doing "the usual church things," I fulfilled an acceptable but innocuous role in the minds of most members. Saddled with such a bland image of the ministry, is it any wonder most Christians feel little inspiration to "honor" their minister?

2. *Unspiritual and ineffective ministries.*

Part of the problem we are discussing must be laid at the feet of the professional ministry itself. While most ministers are devoted, hardworking men who truly know

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## **. . . the ministry of teaching and preaching the Word is to be doubly honored.**

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### **Our Shortcomings in Honoring the Ministry**

It is not difficult to pinpoint several of the most obvious factors which contribute to our problem. We will briefly discuss four of them.

1. *The low esteem in which the Christian ministry is generally held.*

A recent national poll of various business and professional

they are called of God to preach the gospel of Jesus Christ, as in any other profession there are a few misfits. Undisciplined and incompetent, they have neither the ability nor the motivation to shepherd men's souls. Both they and the church would be better off if there were some way to purge them from the ranks of the ministry.

But more crucial to the prob-



lem we're discussing is the fact that for decades our liberal seminaries have graduated and our liberal denominations have ordained men who in no way meet scriptural qualifications for ministry. Some of these graduating ministers routinely deny the inspiration and authority of Scripture, often despise legitimate authority and support radical protest and violent revolution, sanction homosexuality and sexual license under the guise of "meaningful relationships" and repeatedly identify themselves with unholy causes which are

Even if these figures don't include housing allowance or parsonage the picture is still a bleak one. All the more so when you consider that a large percentage of those pastors are men whose professional and educational qualifications are the equivalent of most doctors and lawyers.

Yet as the *Christianity Today* editorial pointed out, "hundreds of 46-year-old seminary graduates pastor churches with a total annual budget of less than \$40,000.00 (the personal income of most lawyers and doctors equals or exceeds that amount).

things such as that" (Mk. 7:9-13, NAS).

The temptation to appear better or more generous than we really are is a recurring one. We desire prosperity for ourselves, for *our* families and for *our* projects, but at the same time we want to appear self-sacrificing and generous. Even Christian leaders fall into the trap of taking advantage of others "for the Lord's work."

I recall sitting in the minister's office in a large midwestern church where we had just concluded a teaching seminar. I had spoken seven times in three days and at each service the minister received "a love offering for our guest speaker." Apparently people had been generous for the minister sat behind his desk tossing and catching a fat roll of currency held together by a rubber band, eyeing me all the while.

"This is the money we took in during the meetings," he said, sounding crafty as a country horse trader. "How much of it do you want for yourself?" Embarrassed and angry at being asked to put a price tag on my ministry, I felt like saying, "I'll take it all!" After all, *he* was the one who had told the congregation each night the offerings were for *me*! But instead I meekly replied, "I would appreciate at least \$100.00 per day in addition to my plane fare."

With a smug smile the minister hastily peeled off enough bills to fill my request. Then he dropped the fat roll of currency, scarcely diminished in size, into a desk drawer and locked it.

"You've been a real blessing to our church, brother," he beamed as he stood up and steered me out the door. "We must hurry or you'll miss your plane."

Then there was the time in Pennsylvania when I spoke five times in two days and received a total of \$95.00 for my efforts, \$50.00 of which came from a service where a "love offering" of

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## In spite of God's grace at work in our lives, we still tend to be selfish.

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abhorrent to most bible-believing Christians. Fortunately, they are a small number numerically; unfortunately, they wield a power and influence greater than their numbers warrant.

### 3. *The prejudice against prosperity for ministers.*

Speaking of the hard times his father endured as a pastor, evangelist Oral Roberts observed that the favorite prayer of his father's congregation in behalf of their pastor was "Lord, we'll keep him poor; you keep him humble."

The effect of this longstanding attitude of many church members is clearly reflected in statistics. In the July 18, 1980 issue of *Christianity Today*, an editorial entitled "Proper Pay for Ministers" quoted some dismal statistics. For example:

1. 14% of U.S. pastors earn less than \$6,000.00 per year.
2. The average salary of U.S. pastors is \$10,348.00 per year.
3. Less than 5% of U.S. pastors earn more than \$15,000.00 per year. (Truck drivers average \$18,300.00.)

### 4. *Basic human selfishness.*

Underlying more superficial motivations for failing to honor God's ministers is the basic weakness we all struggle against: selfishness. In spite of God's grace at work in our lives, we still tend to be selfish. Spiritual people are tempted to become religious; religious people tend to become hypocrites and hypocrisy is stingy. Jesus put His finger on the problem when He confronted the Pharisees with their selfishness in regard to caring for their parents.

"You nicely set aside the commandment of God in order to keep your tradition.

For Moses said, 'Honor your father and your mother'; and, 'He who speaks evil of father or mother, let him be put to death';

but you say, 'If a man says to his father or his mother, anything of mine you might have been helped by is Corban (that is to say, given to God),'

you no longer permit him to do anything for his father or his mother; thus invalidating the word of God by your tradition which you have handed down; and you do many



over \$500.00 was received.

"We're giving you \$50.00 out of the offering, Reverend Basham," the seminar treasurer enthused as he drove me back to my motel. "The rest of the money we're using to purchase some new speakers for our sound system. God is faithful, isn't He?"

Fortunately, such incidents have been greatly outnumbered by the times I've been more than adequately compensated. But such unhappy occasions illustrate how selfishness affects us all, ministers and laymen alike. May God help us to confess it and to find grace to overcome it. Now, let's look at some ways to do just that.

### What to Do about the Problem

With both physical and spiritual ills, the diagnosis is usually easier than the cure. The problem under current discussion is no exception. How can we learn to properly honor God by properly honoring His ministers? Here are four concrete suggestions:

## One of the practical ways of proving to our rebellious carnal nature that we are determined to "walk in the Spirit and not fulfill the desires of the flesh," is to practice generosity . . . .

1. *We can deliberately work to change our perspective.* Through the prophet Isaiah, God pointed out an obvious but helpful fact:

"For My thoughts are not your thoughts, Neither are your ways My ways," declares the Lord.

"For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts" (Is. 55:8-9, NAS).

Since God's way of bringing honor to Himself is by having His

ministers honored, we should address ourselves to changing the way we regard the ministers He has set in our midst. They are far more important in God's sight than they have been in *our* sight, and since God's not about to change His mind on the matter, *we* must exchange our perspective for His! This is one more place where we need to "think God's thoughts after Him." Every time we hear God's word being faithfully proclaimed, we should pause and give thanks, not only for the word itself, but for the man of God who brings it. And we should say to ourselves and to the Lord, "How lovely on the mountains are the feet of him who brings good news" (Is. 52:7, NAS).

2. *We can be determined to recognize and submit to God's delegated authority.*

It is no secret that man's basic problem is his rebellion against God. Even after we've been born again and have lived for years as a Christian, subtle tendencies to

rebel against God and to "do our own thing" continue to plague us. Many of us are convinced this is one reason why these days the Holy Spirit is emphasizing the need to submit to delegated spiritual authority. We believe that God wants His people not only submitted to Him but also to His ministers.

And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

And to esteem them very highly in

love for their work's sake. And be at peace among yourselves (1 Thess. 5:12-13).

Christians genuinely submitted to their pastor find it a joy to show their commitment by honoring him with their tithes. (Of course, the tithes are actually paid to the church which in turn pays the minister's salary.) And the deeper the commitment, the greater the joy there is in giving.

3. *We can practice being generous whether we feel like it or not.*

Rebellion and selfishness go hand in hand. One of the practical ways of proving to our rebellious carnal nature that we are determined to "walk in the Spirit and not fulfill the desires of the flesh," is to practice generosity even if we have to do it through gritted teeth. To break the habit of selfishness we must resist our own selfish desires. And while we can't control our feelings, we can control our decisions. We can *decide* to do the right thing and then *do* it, letting our emotions squawk and complain as they will.

4. *Finally, we can show understanding and forgiveness toward God's ministers, even as we honor them.*

Many times Christians refuse to honor a minister who deserves it because they've seen in him some weakness or human imperfection which serves as an excuse for their stinginess.

"I'd support Rev. Smith's ministry, only I hear that he swore right out loud when he hit his thumb with a hammer." Ministers labor at their tasks with the same imperfections other Christian people have. They become weary and discouraged. They sometimes say and do unkind things. Under stress and pressure they exhibit the same tendency to anger and impatience as any other Christian. (God has no perfect ministers to work through.) Even the most spiritual-mature minister still struggles



against areas of personal weakness. In fact, it is a mark of his maturity that he continues to minister effectively *in spite* of his human weakness. So we have a choice when we consider our responsibility to them. We can accept and honor them for their ministry, or we can sit in judgment and point fingers of accusation at the faults we see; faults which merely prove they are human.

## Conclusion

Every sincere pastor, regardless of his own shortcomings, is motivated by the desire to help his people find their proper place of rest and security in God. He works and prays to that end because he "watches for their souls as one who must give account" (Heb. 13:17). And while practically every minister I know could do a better job if

some of his financial burdens were lifted, there is another, deeper reason why he would want his people to honor God's ministers.

As I said, there have been times in my ministry when I have been treated so shabbily that I literally wept over the abuse. Not only over the pain of financial rip-off, but also the pain of knowing that such shabby treatment of the minister indicated a shabby relationship with God.

Other times I've been so honored by those I've ministered to that words could not express my appreciation. I still recall with deep emotion the time when a small group of committed believers treated my wife and me with such graciousness and generosity that we were overwhelmed. Their ministry to us during the days we were with them far outweighed what

we were able to do for them. I spoke to the church only twice, yet the love offering I received was far in excess of what I usually received for a week of ministry. When I protested such generosity, the minister smiled and said, "But you don't understand, Don. Our people have known for weeks that you were coming and they've been saving up so they could bless you this way. *They love to honor a man of God!*"

Yet the great joy a minister experiences at such times comes not only from what he receives, but also from realizing that those who honored him have beautifully demonstrated their love and desire to honor God Himself. And in this realization, the minister finds his own greatest reward. ♥

# Tapes

For a more in-depth study of the topics in this issue.

## Messages for These Days of High Inflation

### CHRISTIAN PRINCIPLES OF FINANCE by Derek Prince

God has many principles that tell us how to handle our finances. Derek offers practical explanations for such principles as sowing and reaping, giving tithes and offerings, our accountability for our expenses, the need for generosity and how God wishes to prosper us.

#4013.....Cassette Tape.....\$4.95

### STEWARDSHIP by Bruce Longstreth

The purpose of this message is to broaden the horizon of our stewardship to cover all of God's creation and graces entrusted to us. Bruce explains how stewardship involves delegated oversight of another's possessions and authority with accountability as exemplified by the relationship between Jesus and His Father. These principles will help you rule over all God provides for you, beginning with the smallest and simplest.

#CL8.....Cassette Tape.....\$4.95

PAK49.....Both Tapes.....\$9.00



'The silver is mine and the gold is mine,' declares the Lord Almighty. *Haggai 2:8*

Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers. But his delight is in the law of the Lord, and on his law he meditates day and night. He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers. *Psalms 1:1-3*

"Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you." *Luke 6:38*

And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work. *2 Corinthians 9:8*

Honor the Lord with your wealth, with

# THE WORD

Scriptures are from the New International Version, ©1978 by the New York International Bible Society unless marked otherwise.

the firstfruits of all your crops; then your barns will be filled to overflowing, and your vats will brim over with new wine. *Proverbs 3:9-10*

But seek first his kingdom and his righteousness, and all these things will be given to you as well. *Matthew 6:33*

A generous man will prosper; he who refreshes others will himself be refreshed. *Proverbs 11:25*

"If you follow my decrees and are careful to obey my commands, I will send you rain in its season, and the ground will yield its crops and the trees of the field their fruit. Your threshing will continue until grape harvest and the grape harvest will continue until planting, and you will eat all the food you want and live in safety in your land." *Leviticus 26:3-5*

And my God will meet all your needs according to his glorious riches in Christ Jesus. *Philippians 4:19*



**an interview  
with  
William  
Simon  
-former  
Secretary of the  
Treasury**

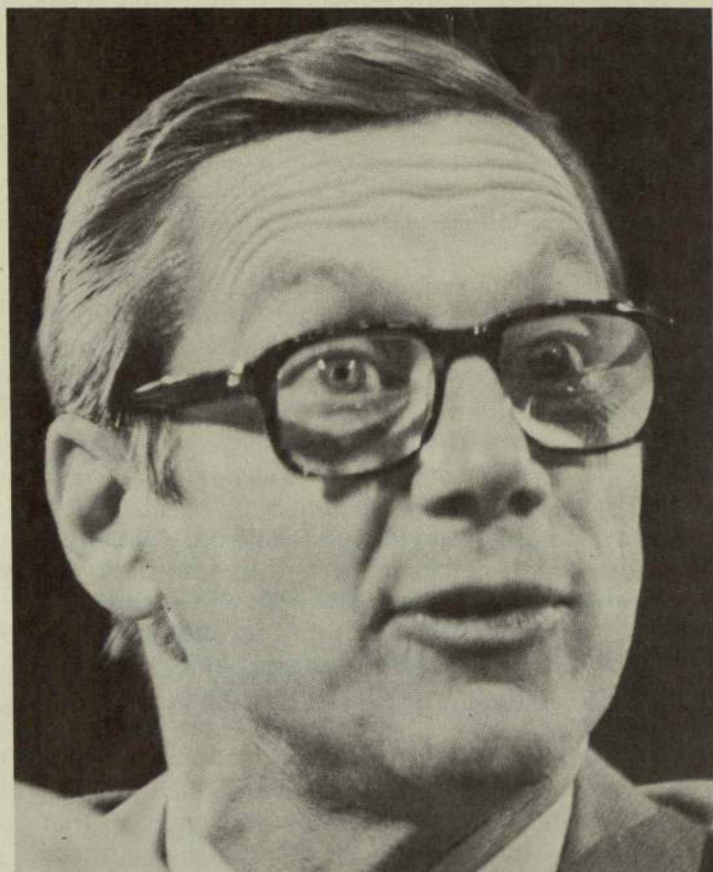
# **a time for truth**

*My first realization when I began the interview with former Secretary of the Treasury William Simon was that Mr. Simon does not beat around the bush. In fact, he would tend more to mow the bush down. His candor and directness in our conversation were the marks of a man who did not have time to waste.*

*It was absolutely refreshing, though admittedly it took me somewhat by surprise at first. After hearing so much rambling rhetoric from many who have served in public office, it was inspiring to hear some straight answers about the crucial economic issues which face our nation. And that's exactly what you are about to read.*

**DL:** *Could you give us a thumbnail sketch of your background and how you came to be Secretary of the Treasury?*

**WS:** I was born in New Jersey, and was brought up there. I went through Catholic grammar school, high school, went to college at Lafayette in Pennsylvania and entered Wall Street in 1952. I worked there until President Nixon asked me to become Deputy Secretary of the Treasury in November of '72. One month later he put me in charge of the oil policy committee. Then eight months later, at the height of the oil embargo, I became the first so-called "energy czar," and the following April I was appointed Secretary of the Treasury.





**DL:** *How do you view the economic situation since the time that your book *A Time for Truth* was published?*

**WS:** Well, that's a timely question because I have just had a new book published called *A Time for Action*, which outlines everything in some detail that has happened since I wrote *A Time for Truth*. It shows that the economic condition of the U.S. as well as its external position—our foreign policy, our international financial position, and the rest—has deteriorated dramatically, with inflation rising to heretofore unheard of levels.

**DL:** *So the figures which you originally quoted in *A Time For Truth* must be pretty much off the graph by now?*

**WS:** They certainly are.

**DL:** *How do you feel we in the United States have departed from the original intent of our founding fathers?*

**WS:** Our founding fathers had the wisdom born of the experience of other nations and ages. They recognized the dangers of "man's dominion over man," as Walter Lippman once said, and they knew how a pervasive government that chooses to control the economic freedoms of its citizens will obviously control their personal and political freedoms as well. As Alexander Hamilton said so long ago, "Power over a man's substance is power over a man's will." That is why in the Constitution, our founding fathers wisely prescribed very limited powers of the government, giving the balance of the power to the people.

**DL:** *What do you see as some of the major historical events in our country that caused a shift from those original intents?*

**WS:** Basically it started, as I said in my book, relative to FDR and the whole *shift* toward the redefinition of freedom, particularly "freedom from want," where government would indeed take care of everyone from the womb to the tomb.

**DL:** *So the loss of some of our freedoms has come because of the increase of the State?*

**WS:** Few people understand that our economic freedoms and our personal and political freedoms are inextricably related. They think that when I'm talking about overregulation and inflation and high taxation and government burdens on our lives and livelihoods that I'm just talking about economic issues.

The fact is that I'm not talking about narrow economic issues. I'm talking about fundamental issues of equity and social stability. The fact is that throughout history, whenever a nation has allowed inflation to dominate its economic affairs or allowed

government to become too pervasive an element in the society, a free society has been eroded and then destroyed. At that point a minority government ensues. What we have to ask ourselves in this country as we analyze the perilous condition that we are in right now is this: Are we going to reverse the trend of the past 30 years, or are we going to ignore history and pay the tragic price that other nations before us have paid.

**DL:** *What is your personal opinion? Do you think we will be able to reverse it?*

**WS:** I think we have a chance for the first time in my lifetime to reverse it, but that again is up to the people. In this country the people *do* govern, even though one could argue rather persuasively that the people have abdicated their responsibility, when only 50% of the American people vote and we continue to send the same hypocrites back to Washington year after year to serve in the Congress. That is the source of the problem.

The President is important, sure. He has a "bullet pulpit"; he suggests remedies to the Congress. Sam Rayburn once said, "The President proposes and Congress disposes," so unless we get a dramatic change in the Congress, we're not going to turn it around.

**DL:** *Are you optimistic over the seeming shift towards conservatism in our country?*

**WS:** Well, it is a seeming shift. I haven't seen the legislation that would support my feelings on that. But hopefully we will. You ask me that question the day after election day in November, and I'll give you a better judgment because that is what it's all about.

Again, when people think I'm talking about economics and finance, I'm not. I'm talking about politics. This is a political democracy. We're only going to change it at the ballot box.

**DL:** *You talked in your book about having a real fear for our country. Do you still have that fear?*

**WS:** I most certainly do. In fact my fear, if anything, has grown to frightening proportions.



William Simon and John Tower during the Republican Platform Hearing.



**DL:** *Is there a basis for optimism based on what you said before?*

**WS:** Well, as I said, I do see the same shift that you do in our country today and that will either be validated or invalidated at the ballot box in November. Let's see whether or not the politicians are able to fool the American people once again, as they have every year. You know, the trappers back in the 19th century used to say that the American people were the only animal that could be skinned more than once. And the American people prove that to me every election as I look at the people they keep sending back to Washington.

**DL:** *In your book you related some specific remedial action that individuals could take such as parents taking an active role in their children's education, getting involved in politics, and reversing the mentality of expecting government handouts. Have you changed your opinion at all concerning these and other solutions?*

**WS:** No, the fundamental principles and ideals govern at any time. These principles and ideals have not let us down. The fact of the matter is that we have not lived up to them. If we deal forcefully and with long-range patience on fiscal, monetary, tax, regulatory and energy policies, we can reverse the disastrous direction this country is headed in. It takes first an education—an understanding that we have reversed the fundamental principles of American life and that we are careening with frightening speed toward socialism and the welfare state.

**DL:** *What do you feel are the moral implications involved in that? Do you feel it reflects a shift in morality in our country?*

**WS:** Very definitely. Over the past two decades we've seen a decline in respect for all the institutions that you and I were brought up to respect and revere, and again, this must be reversed. It will only be reversed with leadership and discipline, instead of by politicians who take a look at the polls and then decide what to do. They're not leaders; they're not even followers.

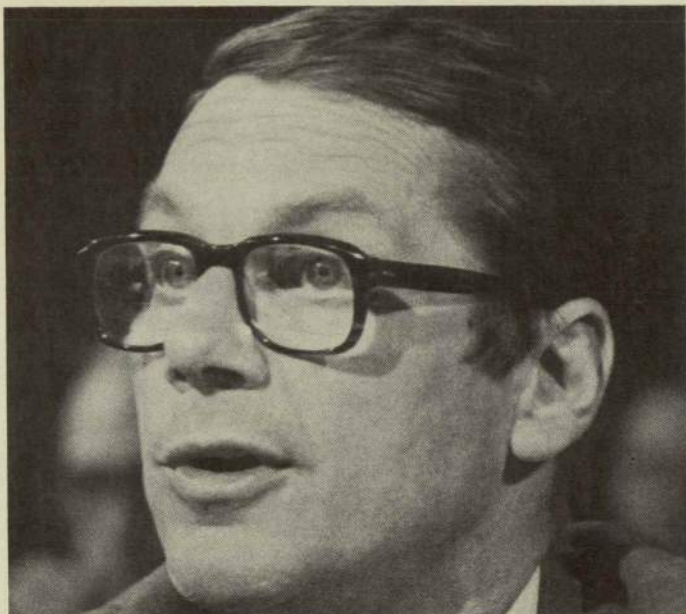
**DL:** *Do you have any optimism concerning the grassroots of moral and political concern emerging among Christians?*

**WS:** Yes, I do see this changing as well.

**DL:** *The only thing that hasn't changed with it is a willingness to express it at the polls. Do you see that as an indication of a pervasive pessimism that still needs to be combatted in our country?*

**WS:** Absolutely. But we're just beginning to see the reawakening of some of these fundamental values.

**NEW WINE**



*William Simon testifying at  
a Senate hearing in Washington.*

Since the perception has not turned into reality yet, we've got a lot of work left.

**DL:** *Do you see a connection between Christian values and some of the principles you talk about in *A Time for Truth* and *A Time for Action*, your forthcoming book?*

**WS:** Absolutely, I do. They are all based on these same fundamental principles of discipline and self-sacrifice instead of "live for today" and "there is no tomorrow." That's our problem in this country: *instant gratification*. "Let the government give us all our pleasures; to hell with the country that we turn over to our children and our children's children." Selfishness! It's a reversal of everything that we were brought up to believe.

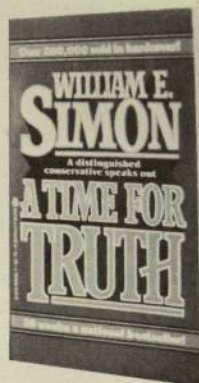
**DL:** *Getting right down to the basics, what personal advice would you offer people?*

**WS:** I would tell people that they better wake up before it's too late and recognize that the situation will only be changed at the ballot box.

**DL:** *What concrete steps can the normal reader take to help provide some solutions where there have been problems?*

**WS:** Well, again the solutions are going to come by unwinding all of the legislation in Washington that's been passed that has been so harmful to our economic growth and our freedoms. It's all going to be done in the political arena. *Activism* is what I'm talking about to people. *Get active!* Get mad, instead of being apathetic and passive. If the politicians repulse you, good! They repulse me also. Let's throw them out. ♡





## A Time for Truth

The truth nearly always hurts—but it is most painful when it dispels delusion. In that regard, William Simon has written two very unsettling books, for with undeniable facts and figures, he exposes the economic dilemma that too many Americans have been reticent to face.

In *A Time for Truth*, which was a national bestseller for 30 weeks, William Simon covers a wide spectrum of topics. Early in the book, he recounts part of his impassioned speech before a congressional subcommittee: "... all the rhetoric about deficits and balanced budgets obscures the real danger that confronts us: the gradual disintegration of our free society," and this theme of the loss of freedom recurs throughout the book. His statement that freedom "... isn't a *presence*, but an *absence*—an absence of governmental constraint," is the foundation for later assertions that increasing government intervention and restrictions are stripping all of us of our personal and economic freedoms. Even more serious, they are stripping America of her free market and free enterprise systems, severely impeding national productivity: "... overall growth is the lowest in countries where the government sector is largest."

Simon's facts verify that America's government has grown alarmingly: "Federal spending had flown out of control. It had increased 232 percent from 1961 to 1975. The federal government was spending more than \$1 billion per day."

He accuses four major government policies of causing inflation and recession in America: deficit spending, inflation of the money supply, wage and price controls, and over-regulation by government. Included in his list of ludicrous government regulations, whose "... direct victims are the producers of America," was the following:

"All automobile manufacturers have been required by the EPA [Environmental Protection Agency] to add catalytic converters to automobiles for the purpose of controlling air pollution. After forcing this costly investment on the producer, the EPA discovered that the device itself adds to air pollution by releasing platinum and sulfuric mist into the air."

In addition to these four detrimental policies, unchecked spending and a corrupt welfare system have promoted "... the pillaging of the productive for the sake of the nonproductive," thus "... creating a new class of

Americans which lives off our taxes . . . . More than 60 million Americans now get some kind of check from the government!" To punctuate the consequences of this trend in our society, Simon gives a chilling, detailed explanation of the 1976 financial collapse of New York City, which foreshadows America's identical demise unless we reverse present economic trends. In the last chapters, Simon outlines how that reversal must be accomplished.

Although *A Time for Truth* is sobering, it is constructive and, above all, enlightening—which is Simon's intent: "The single most important thing I can conceive of in the realm of American political life is to make Americans aware . . . that the fundamental guiding principles of American life have, in fact, been reversed." In that regard, the book is enormously successful.

—Dick Leggatt

## A Time for Action

*A Time for Action*, William E. Simon's latest book, picks up where *A Time For Truth* ends, as Simon continues to expose in even further detail the dangerous decline of our nation's economy and foreign policy. With shocking facts, Simon reveals our nation's perilous position in both these areas.

Simon places a good deal of the blame for the situation on the almost total failure of official leadership, and the unwillingness of the American people to work for what they get. As a result, "America has become . . . an undisciplined welfare state at home, and an international 'patsy' in its dealings overseas."

The author also exposes such dangerous circumstances as the power the media exerts on those in governing positions, the exorbitant governmental spending (\$100 million dollars annually to the Smallpox Division of HEW, even though smallpox has been extinct in the U.S. since 1947), and the absence of economic growth, resulting from the government's ever-increasing involvement in the free enterprise system.

Our weakness on the domestic scene, declares Simon, has bred weakness in our international affairs as well. America is no longer first as a major world power. Says Simon, "We live in a world today where it is far more dangerous to be America's friend than it is to be her enemy, and our government proposes nothing that could make the situation better."

In the final chapter of *A Time for Action*, William Simon proposes six practical reforms that can reverse the destructive course our nation is taking, as well as a six-point program for restoring America to global leadership. "In all our affairs, domestic as well as foreign, it is a time for action; a time for renewal of the American spirit . . . . And, with God's help, we will be free."

Both *A Time for Truth* and *A Time for Action* are available at local bookstores and should be required reading for all Christians who are willing to confront the truth about America's decline and work to reverse the suicidal course our country is now taking.

—Lisa O'Neal



# What You Might Not Know About Tithing

by R.J. Rushdoony

Repeatedly, the Bible declares, "The earth is the LORD'S" (Exodus 9:29, Deut. 10:14, Ps. 24:1, 1 Cor. 10:26, etc.); therefore, only God can tax the earth. For the state to claim the right to tax the earth is for the state to make itself the god and the creator of the earth, whereas the state is instead God's ministry of justice (Romans 13: 1-8).



social problems? Already most of our Christian conservative causes, and Christian schools, are continually short of funds. What is the answer?

In any advanced social order, social financing is a major public necessity. The social order cannot exist without a vast network of social institutions which require financing and support. If a Christian concept of social financing is lacking, then the state moves in quickly to supply the lack and gain the social control which results. Social financing means social power.

The Bible provides, as the foundation law in the practical realm of a godly social order, the law of the *tithe*. To understand the tithe, it is important to know that Biblical law has *no property tax*; the right to tax real property is implicitly denied to the state, because the state has no title to the earth.

The immunity of land from taxation by the state meant liberty. A man could not be dispossessed of his land; every man had a basic security in his property. As H.B. Rand, in his *Digest of Biblical Law*, pointed out, "It was impossible to dispossess men of their inheritance under the law of the Lord as no taxes were levied against land. Regardless of a man's personal commitments he could not disinherit his family by being dispossessed of his land forever." The land is not the property of the state, and no state therefore has the right under God to levy taxes against God's possessions. The Bible cites it as a sign of tyranny when the state claims the right to take as much as God, i.e., a tithe, or ten percent of one's increase. Thus, Samuel said of the tyrant, "He will, besides, take a tenth of your grain crop and of your vineyards and give it to his officers and

IT IS URGENTLY important that we think of *Christian reconstruction*, but our thinking cannot be idle talk: it must be both Biblical and also practically applied in our daily life. There are many people ready to eliminate statism, but they have nothing but wishing to replace it. How then will independent schools, private welfare, and individual initiative deal with the vast complex of our



to his servants . . . He will appropriate a tenth of your flocks, too, and you yourselves will become his servants" (1 Samuel 8:15, 17, Berkeley Version). Today, civil government takes more than a tenth of our income: it takes about 45 percent!

When America was colonized, the settlers in every colony made Biblical law their basic law. There was no tax on property: this was basic to Biblical liberty. The inscription on the Liberty Bell is taken from the Biblical land law: "proclaim liberty throughout all the land unto all the inhabitants thereof" (Lev. 25:10).

In the first session of the Continental Congress in 1774, Congress denied that Parliament could tax real property. Gottfried Dietze has summarized the American opinion then: "As to property, the delegates felt it should be free from seizure and taxation." The property tax came in very slowly, and it appeared first in New England, coinciding with the spread of Deism and Unitarianism, as well as atheism. Such anti-Christian men saw the state as man's savior, and as a result they favored placing more and more power in the hands of the state. The South was the last area to accept the property tax, and it was largely forced on the South by post Civil War Reconstruction. Moreover, as far as possible, when the property tax was adopted in the pre-civil War era, conservative elements limited it to the county and retained the legal requirements that only own-

ers of real property could vote on the county level.

Today, the property tax is in effect a rent for the use of our own land; the state has the power of confiscation for non-payment, and also the "right" of eminent domain. This is, in terms of the Bible, a mark of tyranny, as both the law and the story of Naboth's vineyard makes clear.

The tithe is God's tax for the use of the earth; it is *not* a gift to God. Only when the giving exceeds ten percent is it called a gift and a "freewill offering" (Deut. 16:10-11; Ex. 36:7, Lev. 22:21, etc.). The tithe is required of *all* men by God. Failure to pay the tithe brings on God's curse; yielding God His due results in so great "a blessing, that there should not be room enough to receive it" (Mal. 3:8-10).

The tithe was used for a variety of purposes. It supported the religious and educational institutions of Israel, and also of colonial and early America. In fact, in the United States the tithe was for many years legally binding on all men, and failure to pay it was a civil offense. The tithe supported the churches, Christian schools, and colleges. When Virginia repealed such a law, which made payment of the tithe mandatory, George Washington expressed his disapproval in a letter to George Mason, October 3, 1785. He believed, he said, in "making people pay toward the support of that which they profess." The position Washington took was one which

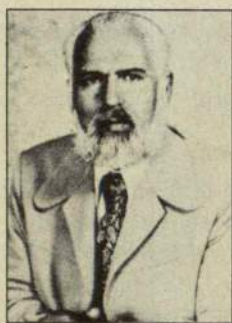
the early church had established as soon as any country became Christian. State laws began to require tithes from the 4th century on, because it was believed that a country could only deny God His tax at its peril, and therefore the various civil governments required all their citizens to pay tithes, not to the state but to the church. From the end of the 18th century, and especially in the last century, such laws have steadily disappeared as a result of the atheistic and revolutionary movements of our times.

In the early years of this country, virtually the only taxing power of the federal government was duties and excise tax; the taxing powers of the states and counties were also exceedingly small. The total take in taxes was originally scarcely more than one percent. The functions of civil government were very limited: justice and defense, mainly, plus the mails. The tithe and giving took care of most religious and social needs, voluntarily and economically.

Before going further, let us examine briefly now and again later, the Biblical law concerning the tithe. The tithe is described in Lev. 27:30-33. A tenth of all produce or production is claimed by God as His due and is holy or set apart for Him. If the owner wanted to retain this tenth in its original form, i.e., as fruit or grain, he could do so by paying its value plus a fifth.

This tithe belongs to God, not to the church, nor to the producer. It cannot be given to an apostate church without being given thereby *against* God, not to Him. It must be given therefore to godly causes. The priests and Levites, to whom it was originally given, had charge of religion, education, and various other functions. The tithe was paid six years in seven, the seventh being a rest for the land and the people.

But there was a second tithe, called also the festival tithe (Deut.



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This article is taken from two chapters in *Tithing and Dominion* by Rousas J. Rushdoony, © 1979 by Ross House Books, PO Box 67, Vallejo, CA 95251.



14:22-27, 16:3, 13, 16). The purpose of this tithe was to rejoice before the Lord, "and thou shalt bestow the money for whatsoever thy soul desireth" in order to "rejoice, thou and thy household: and

*Christian Church*, wrote of the early church that "the ancients believed the law about tithes not to be merely a ceremonial or political command, but of moral and perpetual obligation."

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## If every true Christian tithed today, we could . . . counteract socialism by Christian reconstruction.

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the Levite that is within thy gates." This second tax required by God was thus for the family's pleasure.

There was also a third tithe (Deut. 14:28f.), every third year, or twice in seven years. Some scholars feel that the correct reading makes this a substitute for the second tithe in the appointed year. Henry Lansdell, in *The Tithe in Scripture*, called attention to 1 Tobit 1:6-8 (in the Apocrypha), and to Josephus (*Antiquities*, bk. IV), as well as to Jerome (*Commentary on Ezekiel*, XIV, i, 565) and Chrysostom (*Homily* lxiv on Mt. xx. 27), to hold that a tithe in addition to the first two was meant. Maimonides in the 12th century held that this third tithe was the second tithe shared, but Aben Ezra disagreed. This tithe was a kind of social welfare tithe, to be shared with lowly foreigners, not as a hand-out, but in common feasting and rejoicing before the Lord. As Lansdell pointed out, Christ did not repeal the laws of tithing (pp. 117-126). Jesus did not condemn the Pharisees for tithing: "these ought ye to have done, and not to leave the other undone", that is, "the weightier matters of the law, judgment (justice), mercy, and faith" (Matt. 23:23). Chrysostom declared, "If under the law it were dangerous to neglect tithes, consider how great a danger there is now" (*Hom. iv. in Eph. ii*). Joseph Bingham, in *The Antiquities of the*

Now, what did the tithe do? *First* of all, the tithe was an admission that the earth is the Lord's, not the state's, and the only legitimate tax on land is by Almighty God. The tithe established property as a right and privilege under God; but with God as the absolute owner. As Rand noted, "Nowhere in the Bible is there any indication that property rights are to ever be abolished. On the contrary, such rights are emphasized and safeguards are placed around that property to protect a man in his possessions. Liberty for the individual is non-existent apart from freedom of possession and the protection of personal holdings and property, with adequate compensation for its loss or destruction."

*Second*, when men forsake God's law and His sovereign claim as Lord of the earth, they are cursed by Him and sold into bondage (1 Sam. 8, Mal. 3: 8-10). What belongs to God must be rendered to God. We cannot have God's blessing if we deny Him His due, the first tithe in particular. To be blessed by God, we must obey God.

*Third*, the tithe made a free society possible. If every true Christian tithed today, we could build vast numbers of new and truly Christian churches, Christian schools, and colleges, and we could counteract socialism by Christian reconstruction, by creating Christian institutions and a growing area of Christian inde-

pendence. Consider the resources for Christian reconstruction if only 25 families tithed faithfully! Socialism grows as Christian independence declines. As long as people are slaves within, they will demand slavery in their social order. The alternative to a godly society, as God made clear to Samuel, is one in which men, having forsaken God, make man their lord. And, when their decision finally comes home to them, and they cry out to God, God refuses at that late date to hear them (1 Sam. 8:18). The time for repentance and reconstruction is before judgment strikes. Conscientious and intelligently administered tithing by even a small minority can do much to reconstruct a land.

*Fourth*, the tithe is thus the financial basis of reconstruction. Good wishes, votes, letter-writing, attendance at meetings, all have their place, but they are not enough. Reconstruction requires a financial foundation, and this the tithe provides. The tithe can recreate the necessary Christian institutions.

*Fifth*, the tithe restores the necessary economic basis to society: it asserts the absolute lordship and ownership of God over the earth, and the God-given nature of private ownership under God. To pay the tithe is to deny the foundations of statism. To pay the tithe means therefore also, not only the practical steps possible towards Christian reconstruction, but also the sure blessing of God in our battle against socialism. Having now sided with God, we have sided with victory.

*Sixth*, the tithe restores the necessary spiritual basis to Christian action. Today, many people do give generously to various causes, but their giving is impulsive and emotional. They like to give to a church or program which provides excitement, and Hollywoodish production, and the best press-agentry, gets the money. When people are disillusioned



with such a project, they move on to look for another exciting and glamorous action. But the law of the tithe makes clear it is God's money and must go to God's causes, to Christian worship, education, outreach, and reconstruction. The tithe cannot be channelled to 'exciting' causes but to godly causes, to solid, steady, consistently Biblical causes. And the tithe must bear the whole burden of Christian reconstruction. Conservative giving goes much of the time fighting against the inroads of the enemy, which is of course necessary; the tithe goes for reconstruction.

*Seventh*, the tithe restores power to the little man. Today, it is the rich man who dominates

a void vacated by Christians. The spread of Unitarianism and atheism in the United States was closely followed by the spread of socialism. It was not by accident that the early American socialist of 1800-1860 attacked the tithe. To break down tithing meant that another source of financing had to be forthcoming, the central government. And it was the total social impact of the little man's tithe that was so over-powering: the millionaires were few, but the little people were many. Make no mistake about it: social financing is a social necessity. It will either be done by an irresponsible and godless state, or it will be done by godly men, who, through Biblically grounded administration and god-

takes money to fuel a cause. I have seen them pat a missionary, or a Christian worker in some cause, telling him, we will pray for you, and, if it's the Lord's work, He will provide, while never making a move towards their wallet.

If it is the Lord's work, will He provide? Not to an ungodly generation. Consider the implications of our Lord's words in Matthew 10: 9-15:

9. Provide neither gold, nor silver, nor brass in your purses,

10. Nor script for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12. And when ye come into a house, salute it.

13. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

These are very blunt words. They tell us, plainly, *first*, that Christian missions must be indigenous, *i.e.*, must be supported and carried on as quickly as possible by those who receive its blessings. Hence, the missionaries are sent out with as little as possible. The workman must be supported by those whom he serves. Granted, this commission was to Israel, to members of the old covenant who had some knowledge of Scripture. Its basic principles still hold: as far as possible, and as quickly as possible, a mission should be supported by those whom it serves. We send them out; the field then must develop its own support.



## Just Around the Corner *National Renewal*



A look at America's spiritual condition and  
our need to return to the Lord.



most causes; his money counts; he can donate a hundred thousand or a million and make his influence felt. But a thousand little men who tithe can far outweigh the rich man. They can keep a Christian cause from being dominated by a handful. Tithing is the way for the little man to have power with God's blessing. A hundred men paying an average tithe of \$100 a month means \$10,000 monthly, which means that a relatively small group is capable of great things and will gain God's blessing in the process. Socialism has filled

ly wisdom, will further social order, true churches, Christian education, and a society flourishing in liberty under God.

### Supporting the Kingdom

There is an old story about the farmer who believed that he could cut costs by training his horses to live without feed. The experiment was going quite well, until, unfortunately, the horses died, and the experiment had to be discontinued. That farmer's mentality is like that of many supposed Christians. They seem to forget that it



*Second*, because "the workman is worthy of his meat," there must be a substantial support for all who serve us in the Lord. 1 Timothy 5:17 says that those who labor worthily are to receive "dou-

ble honour," meaning double pay. It is not the Lord's purpose that His faithful servants live poorly or meagerly.

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## The Kingdom of God is not a beggar's agency: it is the realm and majesty of the Most High God.

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*Third*, there is an obvious curse on all who do not receive and do not support the Lord's work. It is not held to be merely their duty: it is their privilege. The word is *worthy*, *axios*, deserving, or merited. Thus, to give our tithes to the Lord, and gifts and offerings above that, makes us *deserving* in the sight of God of receiving His servants into our homes. It can thus be seriously asked if Christian missionaries, evangelists and workers should enter the homes of those who will not provide for the Lord's work as the Lord requires.

*Fourth*, the text thus speaks of meriting or deserving with reference both to the man supported and the man supporting. Not all who say, Lord, Lord, are to be accounted Christ's ministers or servants (Matt. 25:11-12). Similarly, not all who talk loudly about the faith are believers thereof. Many pastors are familiar with the members who have zeal in their mouth but not in their pocketbooks, hands, or feet. Such people stand up in meetings to declare that more needs to be done for missions, but they give as little as possible to anything.

*Fifth*, this text tells us clearly that we will get the kind of religion

we "pay" for, *i.e.*, the Lord's ministry will only be among us if we support what God ordains. But here we come to a curious fact. Matt. 10:8, in the words immediately preceding our text, declares:

"freely ye have received, freely give." The words translated as "freely" is *dorean*, gratis. There is here a seeming contradiction: give freely, but move on if you are not cordially received *and* well provided for. The meaning of this: God's sovereign grace has given freely to you. Give freely to others, *but* "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you" (Matt. 7:6). We receive by God's grace; we give with grace and, if the response is not of grace, we move on. Thus, *the merit is not in us*. The *worth* or *merit* honored in us when we preach, or receive, is of God. We honor the grace of God by according to those who manifest and proclaim it *the merit* due to God's ministry. We similarly honor God and His grace by recognizing and blessing it in His faithful followers everywhere. The merit is in the grace.

This grace or merit, because they are *here* inter-changeable, cannot exist where God's law-word is not believed and obeyed. The work of the Lord is not honored where financial drives are necessary, door to door canvassing, or extensive pleading to gain support. The Kingdom of God is not a beggar's agency: it is the realm and majesty of the Most High God. We

are required to render our tithes and gifts to the Lord. We receive in return His blessing, government, and care. If we do not pay our taxes and gifts, we receive His judgment and curse. God's work must be supported in God's way.

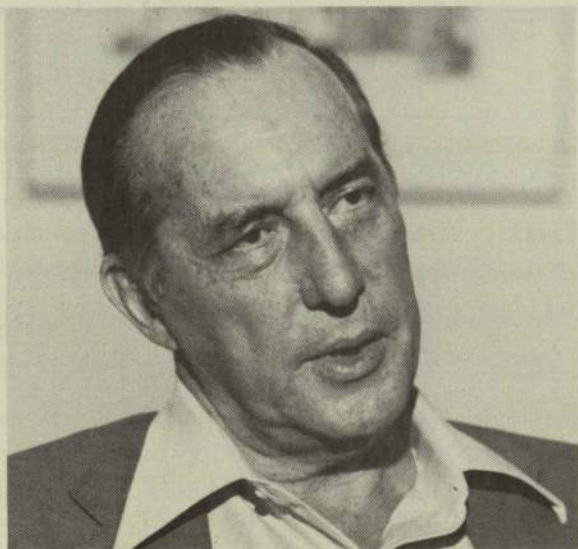
We do *not* have an option to give or not to give. God did not give His only begotten Son to die for us to put us into the driver's seat. Rather, because ours is more than ever the obligation of a world-wide conquest in the name of the Lord (Matt. 28:18-20), it is all the more urgent and imperative that we follow God's law of giving. God's work will be done in God's way. If we reduce God's servants to pleading and begging for support for God's work, we dishonor God and His servants, and we become the occasions of sin in reducing His servants to so dishonorable a means of gaining support.

Scripture is very clear at this point: God will impoverish a people who impoverish His Kingdom (Mal. 3:8-12).

Christ is King. Every king has the power of taxation; every king *commands* his realm. He does not plead for support: it comes in as His due. The option to give does not belong to the people: it is their duty to pay their taxes. It is the King's option to give, and our King, having given us His only begotten Son to die for us, expects us now to render Him His due tithes and offerings. St. Paul says of earthly rulers: "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour" (Rom. 13:7). If this be true of earthly rulers, how much more so of the Lord! The fact of our adoption by grace does not nullify our duty to obey the Father, any more than Israel's sonship (Hosea 11:1) nullified Israel's obligation to tithe or to obey God's covenant law. If we are members of Christ's Kingdom, we pay its taxes. ♥



## Update



*We recently talked with Derek Prince just before he and his wife Ruth travelled to Israel and Europe for a time of ministry, and he gave us this personal update:*

**NW:** *What have been some recent developments in your ministry?*

**DP:** I would say the main feature of my ministry in recent months has been a continuing, spontaneous expansion into various countries—particularly in Europe (which includes many openings behind the Iron Curtain), and also in South Africa. Some time ago the Lord gave me a personal word that every door He opened would be wide open, so that I would never have to push. That's exactly how it has been. Rather than trying to persuade God to open doors, I find that I can hardly keep up with the ones He has sovereignly opened.

Our number one priority in our ministry is Israel, and we are building a home in Jerusalem. We have come to see that the Lord has chosen Jerusalem as a base for us for ministry to the two adjoining continents of Europe and Africa. Actually, it's a very practical base because it saves us that long journey across the Atlantic with the accompanying jet lag and fatigue.

In Europe there are many doors opening in Germany, Switzerland, Holland, Scandinavia, Ireland and more recently in England.

**NW:** *Is there a primary focus on one of those openings?*

**DP:** I think the primary focus is on West Germany. I

feel it is the key nation at the present time. If God can touch Germany, it will automatically affect most of Europe, with repercussions behind the Iron Curtain, since the German language is very widely understood throughout Eastern Europe.

God has given us a beautiful working relationship there with a number of groups, particularly with Youth With a Mission and also with a European-based group whose thrust is to reach all the countries behind the Iron Curtain. They are very dedicated, committed, self-sacrificing people who have been producing my material for several years in German, French, the Scandinavian languages and now in the languages of a number of countries behind the Iron Curtain. One exciting development is that my entire Foundation Series on tape has been translated into Russian and is now being circulated inside the Soviet Union.

**NW:** *What is the primary teaching need in those countries?*

**DP:** Well really, just foundational Christian truth, explained in a simple way that can be practically applied.

**NW:** *Are you finding that need all across Europe?*

**DP:** Yes. There is a tremendous scarcity in Europe of sound, expository material on basic Bible truths. In many ways, Europe is a neglected continent spiritually. People often assume that Europe is Christian, but it's really one of the major mission fields of the world today.

**NW:** *Why do you think that is?*

**DP:** Because there has been a spiritual decline in Europe in the past century, and they have been left with the shell of Christian institutions and titles but no reality. They have become disillusioned and cynical, yet there is a deep spiritual hunger.

**NW:** *You mentioned that doors are opening to you in South Africa.*

**DP:** Yes. It is one of the most amazing things I have ever experienced in my ministry. Ruth and I were in South Africa for nearly three weeks at the beginning of 1980, and I preached a message on the debt of the Christian church to Israel. This message has been so widely distributed among the Jewish people in South Africa that we have been invited back for the month of October and part of November. Our schedule will include almost equal numbers of meetings with Christians and with Jews, and several combined meetings. We will have meetings with Jewish communities, and with the Zionist leaders in all the major cities of South Africa.



In Ezekiel 36, the Lord says there will come a time when He will take away from Israel the heart of stone and give them back a heart of flesh. I believe the Lord is doing that right now. Everywhere we go, we find an astonishing responsiveness and warmth toward us among the Jewish people. It's as though they are saying to us, "Where have you been all this time?"

**NW:** *Are you seeing the same thing in Israel?*

**DP:** Yes, but on a much more individual scale. We aren't reaching *groups* of people, but we *are* reaching many individuals. If you speak from the basis of a personal experience of God in your life, most Jews are receptive since most Jewish people today are interested in what God is doing. We do not aim to "convert" them. That's the business of the Holy Spirit. We simply try to be God's ambassadors of His love and reconciliation.

**NW:** *More to befriend them than to convert them?*

**DP:** Yes, and yet to demonstrate the truth of God's word, as much as by the way we live as by what we say. I think we are coming to the time foreshown in the beginning of Isaiah chapter 40 where we are told to bring a message of comfort to God's people Israel and to the city of Jerusalem.

**NW:** *Do you feel that is one of the most significant aspects of what God is doing right now with you and Ruth?*

**DP:** Yes, it's our number one priority.

**NW:** *How is your radio ministry progressing?*

**DP:** Well, the blessing of God has rested upon the radio ministry and there has been expansion in that area, too. There is considerable evidence that we are reaching a very wide range of people, and we have received beautiful testimonies from people whose lives have been touched by the program—some of them have brought tears to our eyes. My special burden now is for the large metropolitan areas. We are presently reaching New York, Philadelphia, Boston and Houston as well as a number of other cities that are not so large. In many cases our large metropolitan areas are where the radio ministry is most needed—they are a kind of jungle that is almost as untouched as some of the jungles in the primitive parts of the world.

One discovery we have made is that there are many *New Wine* readers who didn't even know that my broadcast was in their area. (Ed. note: We hope the list below will correct that problem.)

Another discovery we have made will greatly encourage you. Every time we travel anywhere—Europe, Africa or wherever—there are people who

tell us that *New Wine* is their lifeline. It has kept them going when they had no other source.

**NW:** *Derek, do you feel we are entering a stage of heightened spiritual warfare in the days ahead and that the "pace" is picking up somewhat?*

**DP:** Absolutely. I couldn't express my feelings more accurately than you have done. I find that leaders everywhere that I contact have the same impression. The spiritual conflicts that I have personally faced in the last few months have been the most intense in my entire ministry. I just praise God, not only that I have survived, but survived victoriously.

**NW:** *What do you think we should focus our attention upon in light of that intensified warfare?*

**DP:** One important focus is getting together in a practical way with other committed Christian groups, regardless of minor differences in doctrine or method. In addition, I think we must learn warfare and what the life of a soldier is like.

**NW:** *What is the main concern that our readers could be praying for in regard to you and Ruth?*

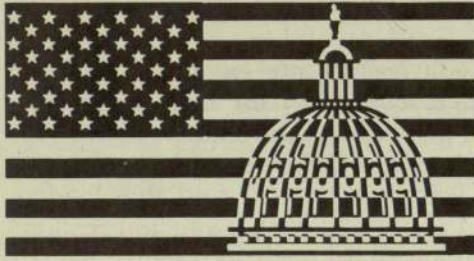
**DP:** That the Lord will give us the anointing, the inspiration and the strength to carry out the various tasks He has committed to us. ☞

## Broadcast Schedule for "Today with Derek Prince"

<b>FLORIDA</b>			
Daytona Beach	WMFJ	1450	10:45am
Ft. Lauderdale	WAVS	1190	8:30am
Large	WSST	800	7:30am
Naples	WRCI	93.5 FM	7:30am
Orlando	WJFL	1440	11:30am
Tallahassee	WCVC	1330	7:00am (and 2:30pm)
<b>LOUISIANA</b>			
Crowley	KAJN	1590	10:30am & 8:00pm
	KAJN	102.9 FM	10:30am & 8:00pm
<b>MASSACHUSETTS</b>			
Boston	WEZE	1260	11:30am
<b>MICHIGAN</b>			
Battle Creek	WDFP	95.3 FM	6:00pm
Grand Rapids	WFUR	1570	9:45am
Kalamazoo	WKPR	1420	9:00am
Charlotte (Lansing)	WCWY	1390	9:30am
*Three Rivers	WLKM	1510	8:15am
Ypsilanti	WYFC	1520	10:45am
<b>MISSOURI</b>			
Dexter	KDEX	102.3 FM	9:15am
Kansas City	KWKI	93.3 FM	5:30pm
St. Louis	WGNU	920	8:45am
<b>NORTH CAROLINA</b>			
Burgaw	WPIC	99.9 FM	10:30am
	WVBS	1470	10:30am
*Chapel Hill	WRBX	1530	8:30am
Charlotte	WAME	1480	8:30am
Raleigh	WPIL	1240	12:45pm
Winston-Salem	WBFL	1350	12 noon
<b>NEBRASKA</b>			
Omaha	ECRO	660	6:15am
<b>NEW JERSEY</b>			
Hackensack (New York City area)	WWDJ	970	7:15am
<b>NEW MEXICO</b>			
Albuquerque	KLYT	88.3 FM	12 midnight
Santa Rosa	KSYX	1420	8:15am
<b>OHIO</b>			
Jefferson	WCJV	90.9 FM	12:15pm
<b>PENNSYLVANIA</b>			
Philadelphia	WZZD	990	7:15am
<b>TENNESSEE</b>			
Nashville	WWGM	1500	9:15am
<b>TEXAS</b>			
Farwell	KZOL	1570	8:00am
Houston	KXYZ	1320	11:00am
Lubbock	KJAK	92.7 FM	10:30am
<b>VIRGINIA</b>			
Arlington (Washington, D.C.)	WABS	780	12:30pm
<b>RHODE ISLAND</b>			
Providence	WICE	1290	7:15am

\*Sundays only





# Intercessors Report

by  
John Beckett

(President of Intercessors for America)

IN THE BOOK of Esther, we read that a royal decree was issued by King Xerxes, "... to destroy, kill and annihilate all the Jews— young and old, women and little children . . . ." God moved the king's heart to spare the Jews following a three-day period of fasting. Through the power released by a corporate fast, the course of history was radically altered.

Seven years ago, a U.S. Supreme Court decision was issued providing the constitutional right of a woman to procure an abortion at any time. This has resulted in the annihilation of some ten million unborn lives. To date, God has not intervened to bring legal protection to the unborn.

*With this in mind, Intercessors for America is asking that a three-day period of prayer and fasting be observed October 1 to 3, 1980.*

This is not a casual request. In fact, this is the first time since IFA was formed seven years ago that we have issued such a call. But we believe it is born of the Spirit of God. The urgency to issue this call came independently to two believers in Michigan as they were praying and fasting on the abortion issue. Each man was led to the book of Esther, and was struck by the parallels between the king's decree and the Supreme Court decision.

In Esther's time, the "worship of man" led to the king's decree. King Xerxes had elevated Haman, one of his noblemen, to a position above all the other nobles, and

then commanded that others kneel down and pay him honor. Mordecai, uncle of Queen Esther, refused. Haman became enraged and convinced the king to issue a decree, not only for Mordecai's death, but for the death of innocent Jews throughout the entire kingdom.

The Supreme Court's decision in 1973, which allows abortion-on-demand, is parallel in its origin to King Xerxes' decree. It grew out of a desire for "freedom of self," or self-worship, a sacred shibboleth of the "feminist movement." Feminist advocates maintain, according to Phyllis Schlafly, "... that of all the injustices perpetrated upon women through the centuries, the most oppressive is the cruel fact that women have babies and men do not." Such constraint, the feminists argue, is mitigated by the legal right to "terminate pregnancy," that is, to sacrifice the life of their unborn child. Shunning the principal that "life" must be precedent to "liberty" and "the pursuit of happiness," the Court bowed down and worshipped a twisted, humanistic concept, granting women the "destiny over their own bodies," thus removing the right-to-life of their innocent, unborn children. Whether by intention or default, a national death warrant was signed, and the executioners have turned this tragic ruling into big business.

Following King Xerxes' decree, Jews began to fast and weep. Many put on sackcloth and ashes in a call for God's mercy. They

faced certain destruction unless God intervened. Queen Esther soon realized the gravity of the king's pronouncement, including the fact that as a Jew, not even she would escape. Mordecai told her, "... if you remain silent at this time, relief and deliverance for the Jews will arise from another place, but you and your father's family will perish. And who knows but that you have come to a royal position for such a time as this?"

Esther then issued a call for a fast. "Do not eat or drink for three days, night or day. I and my maids will fast as you do. When this is done, I will go to the king, even though it is against the law. And if I perish, I perish."

In our current situation, we see a threat to all human life. The nation's highest court of law has callously removed all legal protection for the unborn child. As abortions become accepted, other death forms begin crowding in—such as infanticide for children born less than perfect, and euthanasia or "mercy killing" for our unwanted elderly. Death is rapidly becoming accepted as a solution to difficult social problems. Our consciences are becoming seared, and our view of the sanctity of life is rapidly diminishing.

Few of us have fasted and wept. Few have reacted to the most tragic decision ever issued by the Supreme Court. We have largely remained silent. We have quietly accepted a humanistic interpretation of the Constitution from which we ourselves, our grandchildren or our parents and grandparents may not escape.

Some thought that the 1976 election of Mr. Carter, who says he abhors abortions, would bring a change. It hasn't. Some have suggested that he risk his (political) life, as Esther risked her life literally, by speaking out on this issue. He has not. To the contrary, he and Mrs. Carter have used the massive influence of the Presidency to seek ratification of the Equal



Rights Amendment which, in the words of Betty Friedan, founder of the National Organization for Women (NOW), "... has become both symbol and substance for the whole of the modern women's movement for equality." She continues, "... I am convinced if we lose this struggle we will have little hope in our lifetime of saving our right to abortion . . . ."

Deliverance for the Jews in Esther's time came when they fasted and prayed. How will deliverance come in our time for the unborn, the helpless infants, and the infirm elderly? The facts before us describe the dimensions of the spiritual battle we are waging.

*\*Abortions are increasing at an alarming rate each year, and now exceed live births in many major cities.*

*\*Seven years have passed, during which Congress has done little on this issue except debate the use of federal funds.*

*\*Three Presidents have neglected this national catastrophe, and very*

*likely have not even fully understood the pall of death hovering over America.*

*\*The U.S. Supreme Court has had clear opportunities since the '73 decision to pull back from its position that the unborn child is a "non-person," but it has declined to do so.*

*\*Most of God's people have sat by silently, debating endlessly in their conventions the conditions under which abortions might be considered acceptable.*

*\*Christians have an opportunity this fall to shape the complexion of all three branches of our federal government: The Presidency, the Congress, and the Court. (The next President will probably appoint several new Supreme Court Justices.)*

We seriously question whether there will be a radical change with any less response than occurred in Queen Esther's time.

Mordecai challenged Esther: "... if you remain silent at this time . . . ."

Esther responded by issuing

this call: "Do not eat or drink for three days . . . ."

She committed totally to the cause: "If I perish, I perish."

In this context, we are calling for a corporate time of repentance, prayer and fasting October 1 to 3. The fast concludes on the first Friday of October, a day when we will be joined by many others worldwide who observe this special day.

Prayer and fasting is the most powerful, most strategic weapon that we can employ against the death-dealing forces of hell that have brought us to this shameful moment. We must not fail God in the sacred privilege He has given us to see His majestic power released and to permanently alter the course of America. ♥

*Note on Fasting:* We suggest that you seek the Lord for personal guidance on the extent of your fast during this time. Specifically, we would suggest that you drink liquids (water is best) unless the Lord directs otherwise.

## A NEW LOOK FOR NEW WINE MAGAZINE

Magazine  
**New Wine**

Help for reaching our destiny in God.

October 1980

Starting with this October issue, we are replacing the old trademark design identifying our magazine with the new one you see on the front cover. We feel this new design is stronger and more forceful, and more accurately reflects the character of the material featured in New Wine.

If you have been reading New Wine for several years, you have probably noticed our efforts to improve the appearance of the magazine. We know that the visual appeal of New Wine is one factor which encourages more people to read it. The new design represents another step in this direction.

Also you will notice the descriptive phrase accompanying the new trademark design: "Help for Reaching Our Destiny in God." This identification came out of discussions over the last year concerning the need to clarify who we are and what we do. After repeatedly hearing strangers respond to our magazine title with such comments as: "What kind of wine do you make?" we saw the need for a phrase which would identify the purpose of New Wine. Simply stated, our goal is to help our readers reach their maximum potential in God. In other words, "Help for Reaching Our Destiny in God."

We welcome your comments on our new trademark and our new slogan.



# The Latter Rain and Healing Revivals

by  
**Richard Riss**

**THE LATTER RAIN** and healing revivals constituted only two of many aspects of a widespread awakening occurring during the middle of this century. The healing revival was known for its emphasis upon healing, while the Latter Rain Movement was known for the use of the laying on of hands with prophecy. The healing revival precipitated the Latter Rain Movement, but both were really only two aspects of the same move of God.

## The Post-war Awakening

In late 1949, revival broke out on the Island of Lewis and Harris, the largest of the Outer Hebridean group in Scotland. Indications of revival in the United States included the Forest Home College Briefing Conferences (which soon helped to bring about the formation of Campus Crusade for Christ) and the Pacific Palisades Conferences, at which scores of pastors and ministers of various denominations, only a few of whom were Pentecostal, gathered together several times a year for prayer and praise in an atmosphere of spiritual renewal.

Spontaneous revival was also breaking out upon many college campuses. The revival at Wheaton College (February 5-12, 1950) received national publicity, appearing in the pages of *Time* and *Life* magazines. There were well over twenty other college revivals occurring during the same time.

## The Healing Revival

Two or three years before these events, the healing revival had already begun to surface. Two of the earliest and most influential healing evangelists were William Branham and Oral Roberts. Other important figures included T.L. Osborn, Jack Coe, William Freeman, A.A. Allen, and David Nunn. Gordon Lindsay, who helped to bring William Branham's ministry into widespread recognition, used his talent to sup-



ROOTS SERIES

ply the movement with a needed element of cohesiveness.

Branham's healing ministry began on May 7, 1946, when he had an angelic visitation in which he was told that he was to take the gift of divine healing to the people of the world. Within five weeks he was conducting healing revivals in St. Louis, and before long his meetings were attracting enormous crowds.

In 1947, Oral Roberts began his healing ministry. Branham testified that Roberts' "commanding power over demons, over disease and over sin was the most amazing thing he had ever seen in the work of God."<sup>1</sup>

Many of the revivalists of the Healing Movement became associated with *The Voice of Healing* magazine, published by Gordon Lindsay, the May 1952 issue of which had pictures on its cover of twenty healing evangelists. Two years previous to this time, as many as one thousand itinerant evangelists had attended a meeting sponsored by Lindsay in Kansas City.

## The Latter Rain Movement

The Latter Rain Movement was catalyzed, in part, by Bran-



ham's campaigns in Vancouver, B.C. in the fall of 1947. His demonstrations of the gift of healing accompanied by knowledge of the illnesses of those present made a deep impression upon the teachers of Sharon Bible School in North Battleford, Saskatchewan, Canada, who precipitated revival at their school after their return from the Branham meetings.

The Latter Rain Movement originated at Sharon Orphanage and Schools as a spark igniting an explosion of revival among many Pentecostals. It spread quickly throughout North America and many places throughout the world, including the Middle East, India, Japan, Latin America, Africa, New Zealand, Australia, and Europe.

A prophecy, well known among the early leaders of the Pentecostal Movement in Canada, had been given during the Los Angeles Azusa Street Revival of 1906 that a great revival would begin in Northern Canada.<sup>2</sup> Those involved in the Latter Rain Movement looked upon events at North Battleford in 1948 as a fulfillment of this prophecy.

In the fall of 1947, George Hawtin, who had been president of a Bible School of the Pentecostal Assemblies of Canada, and P.G. Hunt, a former teacher of the same school, joined Herrick Holt of the North Battleford, Saskatchewan Church of the Foursquare Gospel in an independent work that Holt had already established. It was during this time that the students and faculty there began to gather

to study the Word of God, earnestly praying and fasting, with fasts lasting many days, and in some cases, weeks. On February 12, 1948, according to George Hawtin's brother Ern, "God moved into our midst in this strange new manner."<sup>3</sup> He continued as follows:

Some students were under the power of God on the floor, others were kneeling in adoration and worship before the Lord. The anointing deepened until the awe of God was upon everyone. The Lord spoke to one of the brethren. "Go and lay hands upon a certain student and pray for him." While he was in doubt and contemplation one of the sisters who had been under the power of God went to the brother saying the same words, and naming the identical student he was to pray for. He went in obedience and a revelation was given concerning the student's life and future ministry. After this a long prophecy was given with minute details concerning the great things God was about to do. The pattern for the revival and many details concerning it were given.<sup>4</sup>

After a day searching the Scriptures, on February 14 "it seemed that all Heaven broke loose upon our souls, and heaven above came down to greet us."<sup>5</sup> According to Ern Hawtin, "Soon a visible manifestation of gifts was received when candidates were prayed over, and many as a result began to be healed, as gifts of healing were received."<sup>6</sup> This event was particularly significant in view of the scarcity of such manifestations

since about 1935. As people became aware of these events, they flocked to North Battleford from all parts of North America and many parts of the world to the camp-meetings at Sharon publicized by *The Sharon Star*. Before long, these meetings became widely known, and the teachers from Sharon began receiving invitations to minister throughout North America.

At the invitation of Reg Layzell in Vancouver, B.C., George and Ern Hawtin held meetings at Glad Tidings Temple on November 14-28, 1948. Myrtle D. Beall, pastor of Bethesda Missionary Temple in Detroit, Michigan travelled 2,500 miles by car to attend these meetings and returned to her church to spark revival there, attracting people from all parts of the country, including Ivan and Carlton Spencer (the founder of Elim Bible Institute and his son). They were at the Zion Evangelistic Fellowship in Providence, Rhode Island for a Pentecostal Prayer Fellowship gathering in December of 1948 when a latecomer to the gathering arrived and shared what he had heard of a visitation in Detroit. Ivan Spencer and his wife went to Detroit within a few days and returned to ignite revival at Elim Bible Institute.

By 1949, the North Battleford brethren were becoming less central to the movement, and leadership began to emerge in other circles, partly as a result of tendencies toward sectarianism among the North Battleford leaders. It was partly because of these tendencies that involvement in the Latter Rain soon became anathema among many denominational Pentecostals. However, such Pentecostal figures as Lewi Petrus of Sweden continued to endorse the movement, and as leaders of the Apostolic Church, Elim Bible Institute in New York State and Bethesda Missionary Temple in Detroit, Michigan continued to move in the revival, it progressed



*Richard Riss graduated in 1974 as a philosophy major from the University of Rochester, where he wrote "The Evidence For the Resurrection of Jesus Christ" (Minneapolis, Minn.: Bethany Fellowship). Later at Regent College in Vancouver, B.C., Canada, he earned the Master of Christian Studies degree. He is currently teaching a course in Church history at Faith Temple in Rochester, N.Y., where he resides with his wife Kathryn.*



with lasting effects. Many of these ministries carried on and developed principles that had arisen in the Latter Rain Revival, becoming part of the Charismatic Movement of the 1960's and 1970's.

### The Laying on of Hands

The laying on of hands for healing was used by William Branham and other healing evangelists. In

Other distinctives of the Latter Rain Movement, many of which also characterized the Pentecostal revival at the turn of the century, were as follows:

(1) There was an unusual manifestation of the presence of God. Those who were in the Latter Rain generally say that there was a presence of God's Spirit in the meetings at that time that was

## ... there was emphasis upon the unity of the Body of Christ . . . .

the Latter Rain Movement, the baptism in the Holy Spirit and the accompanying gifts of prophecy and tongues were received by the laying on of hands, in contrast to the old Pentecostal practice of "tarrying" for the Holy Spirit which had become widespread during the period of spiritual dryness before the revival. Laying on of hands was also used for special impartation of God's anointing and for revelation concerning a person's calling in the Body of Christ. There was often prophecy about his innermost thoughts or his past, and his or her future ministry. This use of the laying on of hands with prophecy and the affirmation of the present-day existence of apostles and prophets brought considerable controversy in most Pentecostal denominations. This is partly because of imbalanced practices (for example, prophecy was not always properly tested and weighed against the Scriptures), and it was partly because of differing doctrinal preconceptions that had become accepted among denominational churches. While there was not a general acceptance of the doctrines and practices of the Latter Rain in the established denominations, there was a significant extent to which these things were received outside of them.

deeper—more vivid and refreshing—than at any that they have attended since. Those who had partaken in the Pentecostal Movement at the turn of the century said that the 1948 move of God reminded them of the earlier revival; both were characterized by the same depth in the Spirit.

(2) There were many unusually dramatic, miraculous phenomena and there was considerable revelation upon the Word of God.

(3) There was an emphasis upon the imminence of the second coming of Jesus Christ, preceded by an outpouring of God's Spirit which was expected in accordance with the former rain and the latter rain of Joel 2:23 (hence the name "Latter Rain Movement," which was also frequently applied to the Early Pentecostal Revival). The prophecy in Joel was taken to refer both to the day of Pentecost as described in the second chapter of Acts and to the outpouring of the Holy Spirit which was to immediately precede the coming of the Lord.

(4) As was also true of the healing revival, there was emphasis upon the unity of the Body of Christ and stress upon the importance of becoming free from sectarianism and unscriptural beliefs and practices, two things which, many felt, resulted from de-

nominal affiliation.

(5) Beginning with meetings in Edmonton, there was spontaneous singing in harmony by Spirit-filled congregations, the sounds of which were compared to those of a great pipe organ.

(6) There was widespread repentance and brokenness before the Lord.

(7) There was severe criticism, which is not surprising, since strong opposition is one of the hallmarks of a genuine move of God.

Perhaps the most important contribution of both the Latter Rain and healing revivals to our own spiritual heritage was the exuberant expectation of the ultimate triumph of Jesus Christ through His saints united in thought, prayer and action, ruling and reigning on earth, with power over all the forces of darkness which cause unrighteousness, sickness, disease and death, before He returns for His bride, who will have been made ready to meet Him.

### Notes

1. "Branham Visits Roberts Campaign," *The Voice of Healing* (April 1949), p. 16, quoted by David Edwin Harrell, Jr., *All Things Are Possible: The Healing and Charismatic Revivals in Modern America* (Bloomington, Ind.: Indiana University Press, 1975), p. 49.

2. Cornelius John Jaenen, "The Pentecostal Movement," (M.A. Thesis, University of Manitoba, April, 1950), p. 85.

3. Ernest Hawtin, "How This Revival Began," *The Sharon Star* (1 August 1949), p. 3.

4. *Ibid.*

5. George Hawtin, "The Church—Which Is His Body," *The Sharon Star* (1 March 1950), p. 2.

6. Ern Hawtin, "How This Revival Began," p.3.



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#### Standing against corruption

I am a Registered Nurse at a small hospital here in Central Florida and I am painfully aware of the issues of abortion, infanticide and euthanasia. I fought through three years of brain-washing psychology and ethics courses designed to remove any remaining traces of Christian ethics and replace them with humanism's situational ethics. I heard our society referred to as "post Christian" and our fallen moral state referred to as "progressive." Once, in the middle of a course known as "Sex Roles Identification and Fulfillment," I challenged the instructor. I said, "You are demeaning and tearing down all the traditional qualities of male and female roles that have been recognized for years. What do you propose to replace them with?" Her answer was, "Oh, we don't propose to replace them with anything. We are just pointing out



and discussing the changes." No direction. No leadership. Just the blatant destruction of God's plan and provision for men and women. The reason I am writing all this is because Dr. C. Everett Koop's article in the July/August *New Wine* on corruption in our society has kindled in me anew my determination to do all I can to fight the corruption I see in medicine and nursing.

What I want to see is more of a positive stand for God's law on the real issues. I want to do more than just being a good, responsible worker. People know what I stand for, but I

want more people to know the truth about the real issues.

Ernest Garland  
Deland, Florida

#### There's still hope

After reading articles like Charles Simpson's "Bearing God's Light" I get a solid feeling in my bones. There's still hope but it's up to us as individuals in the body, to live lives worthy of the name of Jesus. Our whole family was encouraged by the April issue. My three-year-old son was so impressed with the cute picture of the turtle and bird on the cover that he took it to bed instead of his bear. I guess that's typical of the acceptance of *New Wine* in our home.

Bob Anderson  
S. Pekin, Illinois

#### Just in time

Your April issue on "Building a Healthy Self Image" was very good. The article on Self Love is what really hit home with me. It came just in time for me. I had been praying and

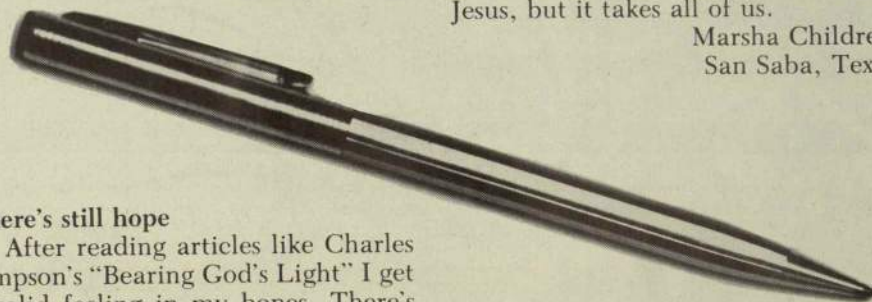
fasting as to what was my next step in my marriage. My husband isn't a Christian and I thought I had been hurt enough. I was asking the Lord if I should leave this mess. Thank you for your article. The direction I will be going is more work on me.

Name withheld

#### Silent Christian

Upon receiving the Abortion Booklet, I was moved to tears and conviction. I am planning on putting this "silent Christian" American to work for God in this town against abortion. America can be saved for Jesus, but it takes all of us.

Marsha Childress  
San Saba, Texas



#### Let's hear it for Mark

Being an artist on *Cornerstone Magazine* I see most every Christian magazine there is and I usually skim my way through them, reading a few key articles. But with *New Wine* I try to carefully read it from cover to cover. The teachings have ministered to me, but I must admit I like your interviews the best, and the articles by C. Everett Koop. As for Mark Pie', I think his touch has really improved *New Wine* quite a bit.

Lyda Price  
Chicago, Illinois

The editorial policy and purpose of *New Wine* is: (1) to proclaim the gospel of the Kingdom of God to all nations, (2) to work with all Christian ministries for the maturity and unity of His Church, (3) thus making ready a people prepared for the coming of the Lord. We recognize that, according to the Scriptures, God uses men given as ministries to build His Church in the earth. However, the basis of our relationship is not primarily commitment to human personalities, but to Jesus Christ as Head, to the Holy Scriptures as the ultimate standard by which all revelation and practice is to be judged and to God's purpose for His people in the earth at this time, as interpreted by the Holy Spirit. *New Wine* is a non-subscription magazine supported by the voluntary contributions of those who believe in its mission. All gifts are tax deductible. A tax-deductible receipt for contributions is available at year-end upon request. *New Wine Magazine* is under the supervision of an editorial board which meets several times each year to provide direction and oversight. The board consists of Don Basham, Ern Baxter, Bob Mumford, Derek Prince and Charles Simpson, who receive no remuneration for their service on the board. Please use the form found in this magazine to request *New Wine*, for address changes and contributions. All foreign contributions or payments should be made in the form of a check for U.S. dollars drawn on a U.S. bank or International Money Order for U.S. dollars.



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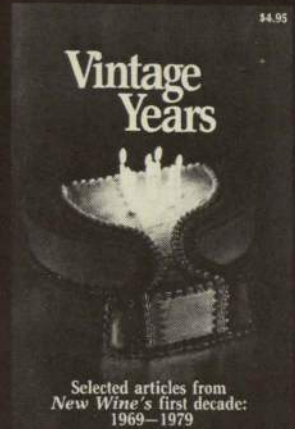
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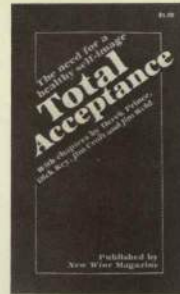
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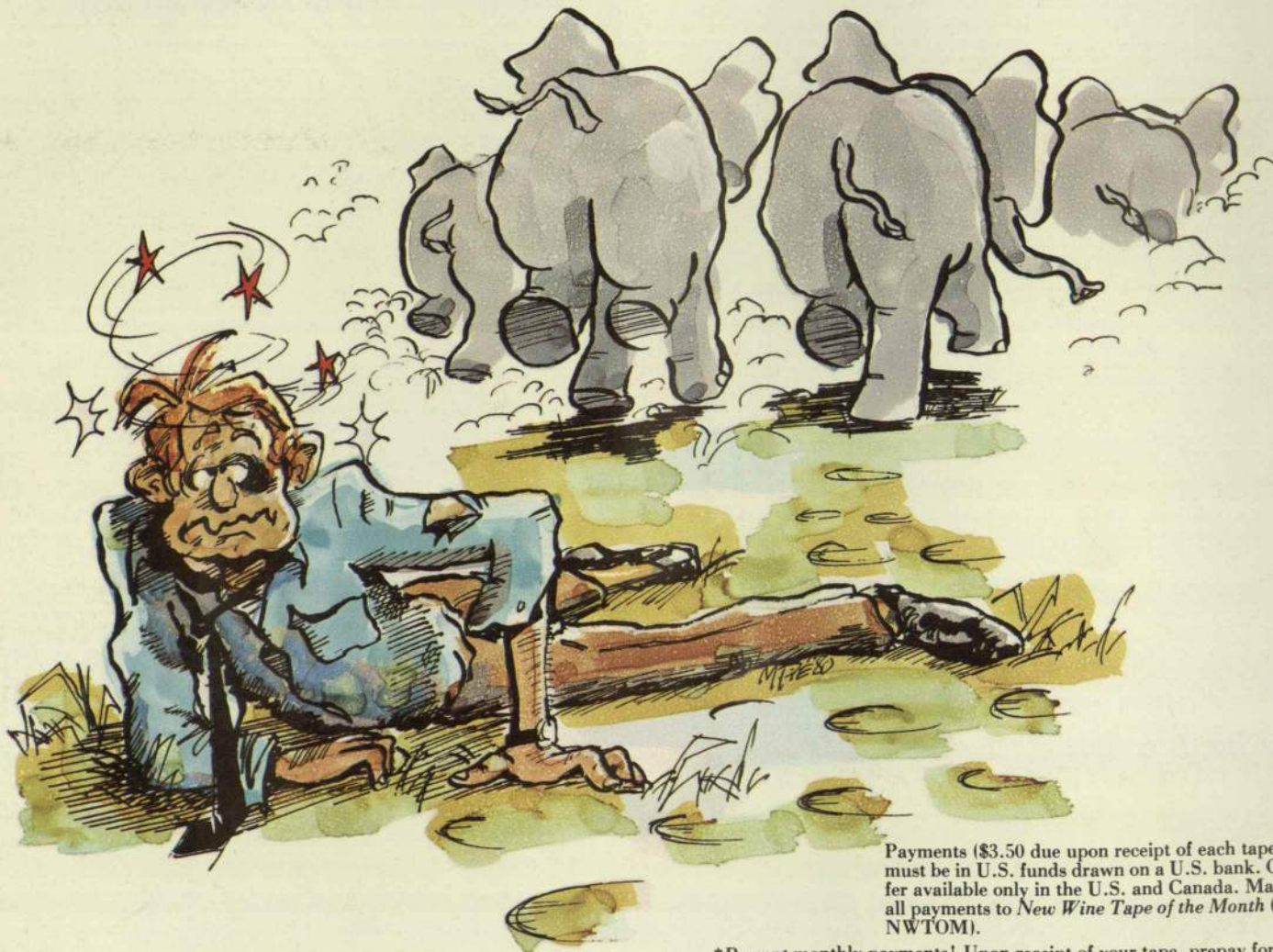
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